



CHURCH MANAGEMENT

A Journal of Parish Administration

In This Issue—

The Church Cabinet
—E. Van Dyke Wight

A Minister Who Leads
(Account of Rev. Jacob H. Goldner)
—William F. Barnard

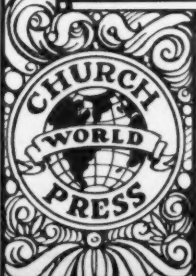
Raising the Church Debt by Mail
—Ralph W. Gilbert

Saturday News Sheet vs. Sunday Calendar
—Ralph Stooddy

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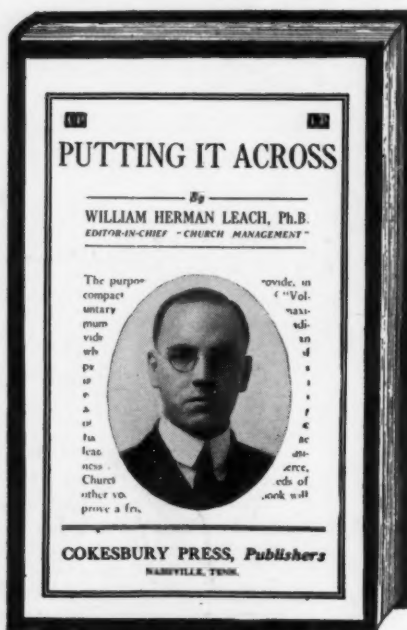
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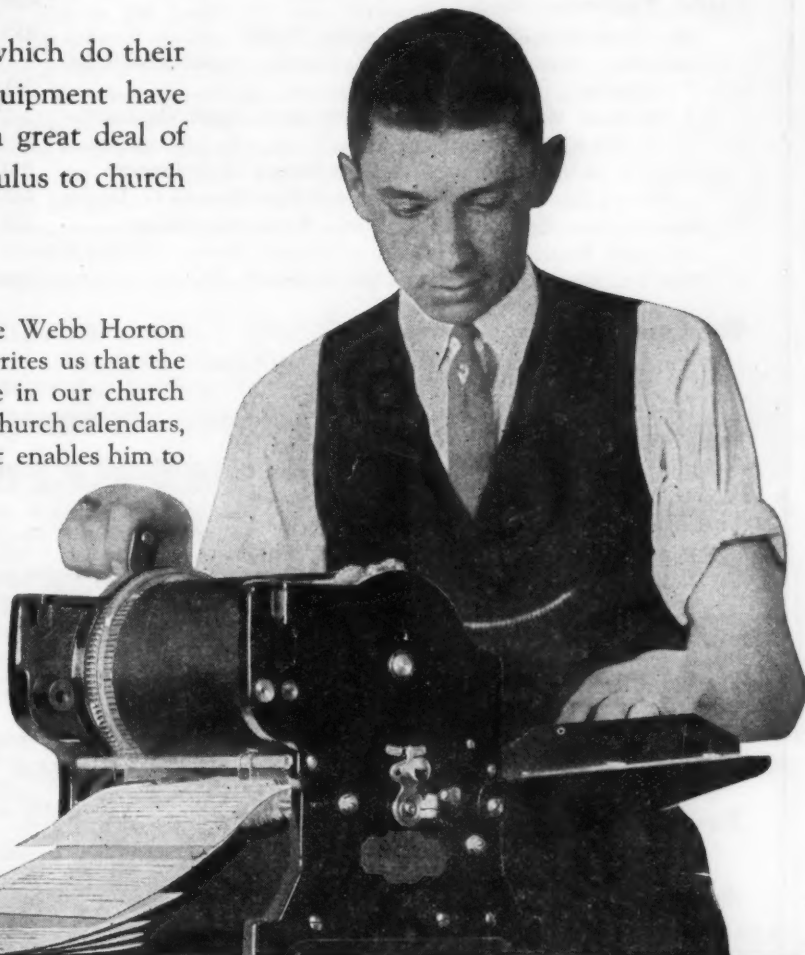
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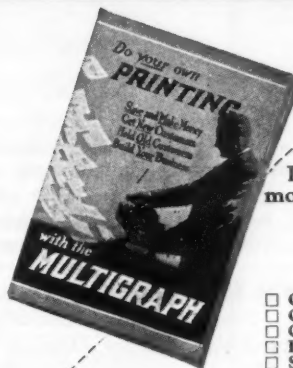
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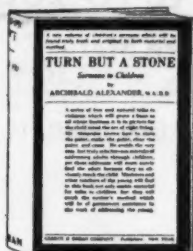
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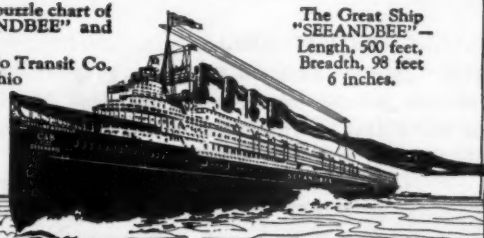
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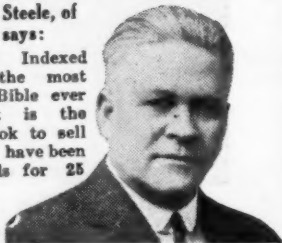
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VOLUME I
NUMBER 12CHURCH
MANAGEMENTSEPTEMBER,
1925*A Journal of Homiletics and Parish Administration*

WILLIAM H. LEACH, Editor

The Church Cabinet

By Rev. E. Van Dyke Wight, Middletown, N.Y.

"CAN I see father?" I asked mother. "What do you want? You know you must not disturb him during the morning," was the reply.

My father was a minister. He entered his study at nine o'clock. Only once between then and noon was he ever seen. If one of the children wanted to speak to him in that "Sanctum Sanctorum" during those study hours, he knocked at the door with trembling hands. During the week it was study and calling. Those two duties largely embraced the weekly duty of a minister's life in those days. Sunday it was a prayer at Sunday school and two church services, one at ten-thirty and the other at four o'clock. That was all. Perhaps it was enough but it was certainly very different from the multitude of activities of the church in these days.

Today the minister has a meeting almost every evening of the week with any where from four to five meetings on Sunday. Men's Bible Class; Senior and Intermediate Christian Endeavor Societies; Mission Study Classes and a score of other church societies with a limitless number of Circles, Bands, Auxiliaries and Aid Societies; Baraca and Philathea Bible Classes; Boy Scouts; Camp Fire; Leagues and groups of every description, with Christian Endeavor Expert Work; Week Day Religious Instruction; Daily Vacation Bible School; Training Classes, etc., to say nothing of sectional and regional conferences, all of which demand the time of a minister. Not that he is supposed to be the leader of these or to attend every meeting but there is one thing he must do and that is weave them into the organization of the social church. Perhaps there are too many organizations; we are not discussing that question. The fact is that they are here and it is necessary not merely to make the best of them but

to make the most of them, and so to weave them into church and church work that the machinery will run harmoniously and that there will be no "spilling of the beans."

The organized church today is an institution and the church is the "minister's workshop." The problems of how to relate and correlate all the organizations not only so as not to dis-

Do you have a church cabinet? If not how are the interests of the various societies adjusted to meet the limitations of time and space? Here is told one of the most effective ways of keeping your societies working together.

sipate the time of the faithful but so as to make the church efficient calls for the best plans that can be devised by the pastor. The organizations must be complete if there is not to be friction in carrying on the work.

In a year of special activities we met great difficulties. The Women's Auxiliary gave an apron sale. It was patronized by all the members of the auxiliary. Not by the church, but only by a section of the church. A little later the young ladies' society wanted to have a sale of fancy articles and it too was patronized by the members of the young ladies' society and their friends. The events created an ill feeling and the church was severely criticised by the members of both societies. By and by another organization wanted a food sale and it met with the same fate, patronized by a section of the church, not by the whole church. These sales, etc., etc., were arranged not merely for the purpose of raising money but with the highest motive. The organizations wanted to do something and they were earnest in their endeavor. It was a disappointment when they found the whole church was not

interested in their little section and in what their section was doing. The effect was not good upon the church and it called for something to remedy it or the church as a society was bound to suffer.

Organization

The presidents of all the organizations were called together and asked to bring a representative with them. There were also representatives from the official boards and from the leading church committees, such as Missionary Committee of the church and the advisory board which had charge of the Italian Chapel. A light supper was served and the whole matter was discussed. A simple constitution was drawn up which provided for future growth. The pastor was chairman; one of the young ladies was elected as secretary and a cabinet was formed for one year. The larger organizations to be represented by the president and one other member. There was to be a change in this representative at least every three months and the president was free to make a change at every meeting if he or she desired. This gave continuity to the plans but at the same time it allowed as many as possible to have a part in the deliberations of the cabinet. Monthly meetings were arranged for nine months in the year and the constitution provided that the different societies should take their turn in providing the supper. The junior organizations of the church were to be represented by their leaders and the matter of bringing a representative was left with the leader.

Work

First—All work or projects that concerned the whole church or in which the organization desired the church to participate are first discussed by the cabinet. Our Evangelistic Meetings were talked over for a year before the time of the meetings. Our summer Bible

school is planned in the cabinet. Our camp is considered every spring in fact there is no work undertaken by the church as a whole but that it is brought to the attention of this cabinet and discussed in this body. This is done so completely that sometimes it is said by the officials that the cabinet has been substituting for the officials of the church. Not at all, but it gives an opportunity for members of the congregation represented in these various societies to have a part in the plans and work of the whole church.

Second—Any plan that an organization may have in mind and that concerns the remainder of the church is announced at this gathering. Conflicts and duplications are thus avoided, and advertising is given to the work of every society. They are glad to announce their plans and tell of the results of their attainments. So far as possible a report from every organization is made. It creates a sympathy in one another's work and where one member rejoices, all rejoice with him. It is a clearing house for appointments and conflicts are avoided. No longer do the societies feel that they are separate but a part of the whole.

Third—The representatives, either the president or the one appointed by him carries back to the organization a complete report of what is done at the cabinet. Thus the members of the societies learn what other societies are doing and if there is anything wanted that calls for united action it is taken to the society for their decision. There is no effort on the part of the cabinet to limit the activities or to bind any society, nor is there anything done to appropriate or drain the funds of any society but after a decision is reached the societies are asked to co-operate to the extent of their ability. The results have been most satisfactory. The various societies have a common sympathy and every society knows what the other societies are doing and feel that they are all a part of one church.

Results

The first result was the establishment of an Annual Church Fete instead of each organization giving its little sale, under the leadership of the women's auxiliary, with each organization having its booth, an annual fete is held which is a credit to the church and an inspiration to the societies. Each society takes a booth, such as apron, food, candy, etc. When a supper is held they all join together and the proceeds of that are used for a special object, otherwise each organization is custodian of its own receipts and all have an ambition to make not only their booth, but the whole a success. Thus it became a church affair rather than an affair of any particular society.

The establishment of a summer Bible school. All the church should be interested in that. Plans for this were discussed first at the cabinet and a committee appointed to take charge of it. It has become a regular event in the church and the cabinet has been responsible for the same. Its success was dependent upon the help of all the organizations and it has been a part of the work of the whole church.

Of course the Sunday school would be naturally most interested, but the cabinet has made it possible to interest the whole church.

The gymnasium both from the standpoint of a proper division of hours between men and women, boys and girls, and for its support, was left to the decision of the cabinet. Each society contributes a certain amount for its support as a matter of fact those using it the least, such as the Women's Auxiliary, and Young Women's Society, give the most, while the children and young people's organizations which use it the most, because of their lack of financial ability, give the least.

A series of entertainments or suppers for the benefit of the church camp.

These extend for a period of three or four months and occur every two weeks. The whole membership of the church was divided into eight divisions, each division being asked to contribute to one supper or entertainment sponsored by one of the organizations. Thus every one was to have a part and no one was to be asked for a contribution for more than one object. The nature of the entertainments was left to the society who had charge of the same. But all proceeds were placed in one fund to be known as the camping fund and is administered under the direction of the camp committee.

No longer is it felt that the organizations are independent or that they are to be carried on without close affiliation with the church. When occasion arises for the establishment of a new society it is done without hesitation and its representatives are immediately invited to join the cabinet and take their place as a part of the work of the whole church.

It is a means of establishing harmony and efficiency and has been found most effective in uniting the church and enabling it to accomplish its task.

Jesus as a Friend

By William Hermann

"HE had a genius for friendship," writes Dr. T. R. Glover as he discusses the relationship of Jesus with his disciples. The reader of the gospel story who is seeking light on the human life of the Master soon confirms this opinion. He had a genius for friendship. Men and women might be attracted by his personality and his message but they were held in intimate relationship by that strongest of social forces—friendship. Friendship is not the fragile thing we sometimes suppose. Real friends are not easily lost. Friendship is a rugged thing not easily destroyed.

The friend is companionable. Jesus possessed this virtue to a remarkable degree. More and more we are beginning to appreciate the informal pleasant intimacy which existed between Jesus and his friends. "No longer do I call you servants but friends." Here was a teacher who did not have to hide back of the laws of convention. Familiarity did not breed contempt here because there was nothing contemptible in the life of the Master.

He called his disciples, "children." It is equivalent to our present day expression of "boys" or "fellows." "Boys, have you aught to eat?" he asked them. And he had his nickname for the disciples as we have for our

friends. Dr. James A. Robertson is the authority for the statement that Thaddeus was not the name of the disciple but rather the nickname. Thaddeus means hearty or joyous one. He was the disciple who could always see the bright side of things. So Jesus learned to speak of him with the name his character gave him. When the day was dark the coming of Thaddeus would brighten things. His was the optimistic temperament.

And the name Thomas means twin. Thomas and Matthew were inseparable. Their names are always linked together. Should Matthew come Thomas was sure to be with him. So they called him Matthew's twin. Could anything be more significant of the happy informal fellowship found in the circle about Jesus.

One of the tests of friendship is the willingness to have our work shared with our friends. That is, the work we love is not for everybody to carelessly play with. The tasks we care nothing for we are willing to pass out to anybody. But when all of our ambitions are tied up in a task one must be indeed a friend to be let into the secrets of the heart. The author does not care to have anyone go into his book and revise it. The chemist who has spent years in research work does not turn

(Continued on Page 555)

Saturday News Sheet versus Sunday Calendar

By Rev. Ralph Stoody, St. Johnsbury, Vt.

EVEN an attractive church calendar has at least three drawbacks. It reaches only the fraction of the constituency which chances to be at church, it has no pre-publicity value, at least for the morning service, and a good one is an expensive luxury.

More and more churches are avoiding these difficulties and at the same time gaining advantages by the publication of a weekly church newspaper, circulated by mail on Saturday. These go into every home in the parish, carrying information concerning the program of the morrow, thus stimulating attendance. At the same time such a paper becomes an economy, requiring a smaller appropriation from the treasury, since part of its way is paid by subscriptions and advertising. There is a further saving due to the fact that the exact number needed may be ordered, while with the customary bulletin, a guess is made, invariably too high or too low, with resultant waste or embarrassment.

"The Grace Church Messenger," which I have been asked to describe, is at first glance not unlike a four-page church calendar. It has been published with growing success for more than eighty weeks. By mistake, recently, one addressograph tray was run through twice and another group of names omitted entirely, so that two hundred people did not receive their copies Saturday morning. We were glad the omission was made, for the stream of inquiries assured us beyond all doubt that the little paper has become an essential.

Among the advantages of the weekly newspaper over the old calendar we have found that it is much easier to keep in touch with our absent members. As many as we can locate we have made subscribers through the kindness of their friends. At Christmas time a huge crate of holly and mistletoe came from North Carolina, where a former member lives, kept in touch with the church by the Messenger. Last October in a benevolent campaign a member in another part of the state sent \$100 to help Grace Church raise her quota. She learned of it through the Messenger. The announcement of memorial flowers in one issue was followed by an anniversary gift of a hundred gladioli and a permanent pulpit floral basket from an absentee member who

noticed it. Many regular and irregular contributions have come from this publicity. For the first time in many years the full budgets were subscribed last spring, due largely to the preparation made for the canvassers in preceding issues, while a personal evangelistic campaign resulting in more than 100 accessions this fall, was made easier by the constant reminder of the church which the Messenger had been to our prospects. There is a saving in the elimination of the printing of form

We have been interested in the growing use of the Saturday news sheet by churches. So we have asked the author of this article to tell us why it should be used rather than the Sunday calendar. Perhaps there is a place for both. This article discusses the editing, financing, source of cuts, second class mailing, and the addressing.

letters, post card notices, etc., which would otherwise be necessary.

The minister finds the weekly newspaper a personal aid. Through it he speaks each week to his entire constituency and the visit of the Messenger to the home is often more to the point than an actual pastoral visit with its distractions. Opportunities are given to express appreciation for service rendered and to praise worthy accomplishments of individuals or organizations. Every pastor knows that such notes are inspirations for future effectiveness. A New Year number contained on the front page a blank, headed "What May Christ Expect of You in 1924?" There followed a series of spaces to be filled out, indicating the lines of service for which workers volunteered. These, when handed in, proved invaluable in the appointment of committees and in the assignment of tasks.

The chief satisfaction, however, lies in the fact that instead of costing the church more for the advantage of a weekly paper, delivered each Saturday morning by Uncle Sam to your parishioners, the cost may be made considerably less than the usual calendar. This is made possible through the income derived from a nominal subscription price and from advertising.

"The Grace Church Messenger" costs the subscriber 25 cents a year. In order to comply with the requirements

for mailing under second class rates the paper may not be distributed free, but must have a bona fide subscription list. When it is explained to the people that by subscribing to the paper the postage for more than 500 circulation is ten cents (second class rates, one cent a pound) instead of \$5.00 a week (at one cent a copy) they are glad to pay this small sum in order to save an annual postage bill of \$250, which would doubtless make the publication of a paper prohibitive. Various ways of obtaining the subscriptions will suggest themselves. A sentence on the card used in the financial canvass, stating that the first 25 cents paid on the subscription would be for the paper, is a simple way to provide for a paid-up list.

Second Class Rates

Some cautions should be regarded with respect to the nature of the publication you submit for admission to second class privileges. This nominal rate of postage is not intended as a means to circulate the advertising of any organization, even though it be a church. It is provided for the dissemination of general knowledge and culture. Your paper must drop the characteristics of a church bulletin and become something of a miniature religious journal or newspaper. Not more than half of your matter should pertain to your local church, but general denominational and religious items should make up the remainder.

Admittance to second class rates is obtained upon application and conditions obtainable from your post master. The papers need not be wrapped or enclosed for local mailing, but folded in a manner satisfactory to the local postal clerks, and legibly addressed. We now use an addressograph for this purpose, though at first we hand-addressed them. In the case of out-of-town subscribers, we enclose the papers in envelopes on which is printed the name and location of the publication, together with the postal authorization. No further printing is permissible under the postal rules.

Some pastors would refuse to spend as much time in personally supervising the mailing of the paper as it requires. In that case it is not necessary and furnishes someone with a real job. For my own part, however, I prefer to do the work myself, since it permits me

to become familiar with the names and addresses in the parish, and acquaints me readily through post office returns with the changes and removals in the parish.

There are many ways of giving variety and attractiveness to the sheet. We do nothing uniformly. We do not use the same kind of paper or the same color ink twice in succession. The borders and the makeup and the type-faces used are constantly varied. Each number looks like a special one this way.

Living interest is given by the profuse use of cuts. They don't cost much when you know where to buy them. Note, for example, the service which Church Management gives its readers. Then do a little borrowing, and loan your neighbor yours in return. The benevolent boards of your church will loan you idle cuts. If you give credit, many denominational journals will be glad to loan their cuts. Educational institutions in your vicinity where your church students attend are always looking for publicity. When your young folks go back to college or graduate use a cut from your denominational school. Prominent leaders of your church have cuts which are easy to get from their offices. Special speakers coming will get you a cut if you are fore-handed.

The cheapest and surest place to get cuts is right at your printers. Don't depend upon him to suggest them. Are you going to preach to the American Legion or the Masons? Ten to one he has an emblem cut. Find out where he keeps his old cuts. Some that look like impossibilities are good. Here is one of the old church which burned down twenty years ago. Find the date of the burning or the original dedication of that building and run the cut on the anniversary.

Remember that cuts can be sawed. Unwanted parts can be cut off. Use your imagination. Here is an old electrotrope of two or three men earnestly talking together. Its just right for your Every Member canvass number. Cuts will be found which will themselves suggest special services. It would be easy to illustrate the "Father and Son" idea with a couple of clothing store cuts of men's clothes and boys' clothes. With a catchy line about "Dads and Lads" it could seem to have been made for the purpose. The cut drawers of the average printer have nearly as many suggestions as they have cuts.

Manufacturers of church windows will loan cuts which make suitable cover designs. Along with our last order for duplex envelopes went a request for the use of a cut showing the
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Pep for Pulpit and Pew

By Rev. Leewin B. Williams, Washington, D. C.

One word of well-directed wit—
A pebble-jest, has often hit
A boastful evil, and prevailed
When many a soldier weapon failed.
—Anon.

A SUCCESSFUL salesman can usually tell a good story. Whether or not one is busy will depend on how interesting you make your message. The public speaker who is dull and uninteresting need not be surprised if he fails to arouse his hearers to the buying point. Statistics do not interest many people; a story that causes a smile will make the most listless "tune in." Open the pores with a laugh, then rub in the liniment. Sam Jones said you can abuse people if you will make them laugh. Henry Ward Beecher once paid this beautiful tribute to—

Laughter

Nothing on earth can smile but man. Gems may flash reflected light, but what is a diamond-flash compared with an eye-flash and a mirth-flash? Flowers cannot smile; this is a charm that even they cannot claim. It is the prerogative of man; it is the color which love wears, and cheerfulness and joy—these three. It is a light in the window of the face, by which the heart signifies a bud that cannot blossom, and dries up on the stalk. Laughter is day, sobriety is night, a smile is the twilight that hovers gently between both—more bewitching than either.

Cheerfulness without frivolity should be the aim, and this should apply in the pulpit as well as elsewhere. Ministers have been sparing in the use of humorous illustrations, no doubt, for fear of appearing light and frivolous while considering sacred matters in sacred places. Yet some of the most effective ministers of the Gospel use stories that cause outbursts of holy laughter. The preacher, however, who tells jokes in the pulpit in an effort to be funny, or merely to entertain his hearers, has sadly missed his message if not his calling.

The Material

Stories used as illustrations need not be new, but old stories should not be told as if they happened yesterday. Many old stories are among the best. There are always some in every audience who have never heard them. The effect depends much on the telling. To tell an old story as if it were new, reflects on the knowledge of the speaker and on the intelligence of the audience. An old gentleman told in minute detail to a body of government employees Aesop's fable of "Belling the Cat," with the result of his being hissed and hear-

ing the cry of "chestnuts." On the other hand, an ardent suffragette gave a turn to the age old "We Killed a Bear" story that was quite clever. She said that when the bear came John climbed into the loft, taking the axe (the ballot) with him, and left Mary to fight without a weapon. "If John will not fight our battles for us let him give us the axe," was her appropriate application.

Changing the Text

Story-tellers, unlike liars, do not necessarily have good memories. Much liberty is taken by speakers in changing illustrations to fit the place and occasion. This practice appears to be allowable when stories are told as illustrations and not as facts. To change facts would appear to an audience much like the pastor's manuscript did to his small son. The little boy watched his father as he prepared his Sunday sermons. In revising the manuscripts the good man found it necessary to make erasures and insertions on nearly every page.

"Does God tell you what to say in your sermons?" asked the boy.

"Why, certainly He does, my son," replied the father.

"Then what do you go and change it on Him for?"

A speaker recently located the scene of a story on the plains of Kansas, whereas the event actually occurred in England. The point illustrated was practically lost to those who had heard the correct version. Moreover, the speaker who handles material facts loosely may well be questioned when he comes to spiritual things.

Giving Proper Credit

The careful speaker will usually preface his story by some remark that will let his audience know that the story is not original, if such is the case. The difficulty of giving proper credit for the authorship of some stories is about as great as that experienced by the colored man with the mule that had chewed up the shipping tag. The colored man said the mule had "done et up de place whar he's goin' to." The place many stories came from has "done been et up." Where the tag has been lost little time should be spent in trying to supply one. The tag that many stories now bear, no doubt, is second-hand.

The only kind of labor that is disgraceful in itself is no-labor. Idleness is the great curse of the world.—Henry E. Tralle.

A Minister Who Leads

By William F. Barnard

WHEN recently the Rev. Jacob H. Goldner, pastor of the Euclid Avenue Christian Church, Cleveland, Ohio, was elected president of the International Convention of the Disciples of Christ, meeting in the Public Auditorium, there was put into his proper place one of the wisest religious leaders of men known to this generation. Of a warm and friendly disposition; devoutly spiritual; and a great worker in the Vineyard himself, Dr. Goldner nevertheless commands that penetrating understanding and that vitalizing firmness which are so essential to captains of men in this busy world.

And when, on the twenty-fifth anniversary of the beginning of his Cleveland pastorate, announcement was made of the great prosperity, both spiritually and materially, of his church, and the membership heard the glad news that a \$100,000 bequest had, among others, just been made to the Euclid Avenue Church, it was felt that the cup of benefit was full to overflowing, and that a six months' leave of absence granted to Dr. Goldner was but a fitting tribute to such a worthy shepherd of souls.

There are ministers who are widely known; men whose work is of such a character that the light of publicity soon falls upon them; there are outstanding preachers who have achieved spectacular things, and so have helped the cause of Christ while staying in the public eye. Jacob H. Goldner is one of the ministers who are deeply known; ministers who touch the hearts of their entire membership with the unction of loving and devoted service, and whose positions are theirs by right of the service which they inspire. The activities of his church have never required the aid of outside evangelistic effort; the membership is larger by far than the seating capacity of the edifice; the thousand seats are nearly always filled for the Sunday morning services; and the contributions of the members, both regularly and after the every-member canvass, speak volumes of praise for the quiet though vital man who so admirably fills the sacred desk.

Jacob H. Goldner is an Ohio

man. Leaving Rayen High School, Youngstown, in 1893, he graduated from Hiram College in 1896, and pursued his studies, with brief interims, in Western Reserve University, the University of Chicago, and the Harvard Summer School of Theology, till

Our writer here presents a fine impression of the moderator of The International Convention of the Disciples of Christ. Very aptly, attention is drawn to the difference between being "widely known" and "deeply known." One who serves a pastorate for twenty-five years must enjoy a depth of personal relations to those who listen and follow him which is impossible to the "come and go" type of minister. You will be glad to know Dr. Goldner.

1906; having spent part of 1904 with the Travel Study Class of the University of Chicago, in Greece, Egypt, and Palestine. In 1900 he became pastor of his present church; which he has served for twenty-five years, having served but two churches before, that of Austintown, Ohio, and that of Chagrin Falls, Ohio.

And though his fame has not been

carried on the four winds of heaven, this man has been an important factor indeed in the work of establishing his beloved faith in the country of his birth. Early marked for distinction, he became a member of the board of managers of the Ohio Christian Missionary Society, was leader for two years of the first Normal Teacher Training Class in Cleveland, a member of the committee which organized the Federated Churches of Cleveland, acted as chairman of their community committee, and as chairman of the religious work committee. He became president of the Ohio Christian Missionary Society in 1920, president of the Federated Churches in 1921, and is a member of the Federal Council of Churches of Christ in America, commissioner of the Association for the Promotion of Christian Unity, alumni trustee of Hiram College; and, as was stated before, acted as president of the International Convention of the Disciples of Christ.

Dr. Goldner shrinks from honors, but not from work. In fact, his assistant, whom the present writer talked with briefly, characterized him as "a man whom few could get to talk about himself, but whom anyone could get to talk warmly in praise of others." And while he likes and takes rests, he acts and feels as though those rests were for the purpose of fitting him more perfectly for the Master's toil. His vacations have taken him to the Orient, over Europe, into the mountains of the west, where he hunts and fishes with his bosom friend, D. D. Kimmel, president of the Union Mortgage Co. of Cleveland, and wherever he can secure refreshment for the spirit and a renewed heart for his work.

In meeting him—but here the writer must detail a bit of conversation which took place over the telephone when he called Dr. Goldner up to ask for an interview. It was startling:

"Dr. Goldner?" asked the scribe.

"Yes," came the answer.

"When may I call upon you to secure some information which we desire to use in Church Management, Dr. Goldner?"

"At almost any time. Could you come at six in the morning?"



REV. JACOB H. GOLDNER

"That would be a little early for me," I replied shamefacedly.

"At seven?"

"I could hardly get there before eight o'clock," I blurted out.

"Well, could you make it eight o'clock on Tuesday morning, next?"

I could; and so it was arranged. The early riser met me at the door of the church offices, and we went up to his study, along winding passages. At a distance from the offices Dr. Goldner has his study, there being an extension telephone line to his desk. Once there, and seated, while the minister threw the window open for fresh air, we talked. It is an experience to converse with this man about his church and its vital activities: You feel that he is of them, that he is filled with them; that he is them.

It is a leader that you recognize him at once. From the beginning of our conversation he appeared to me as a man infatuated with his task of shepherding the lives of his fellow men. Often he is in his study at six-thirty in the morning; for he finds there at that early hour—the calm and peace which enable him to fill himself with the sense of God's nearness and the beauty of the service which he loves to render. He holds himself strictly responsible to those who have reposed in him so much trust; and shapes his plans, and helps them shape theirs, in the spirit of a true apostle. I asked him soon to tell me of his general method in building up his church.

"My methods," he replied quietly, "are these: those of prayer, preaching, and personal service." And then he went on to tell me what he meant by "preaching."

Dr. Goldner never lectures. He never selects a subject to talk about which lies outside the field of religion. If in his discourses he refers to a thing of secular character, it is used for purposes of illustration only. His conception of preaching is that of a simple though exalted presentation of the truths of the Bible as shown in the light of God's love for humanity. Every Sunday morning his church is filled with worshippers who feed upon his speech, and gather strength for the week to come from the intense and feeling words that fall from his lips. Every Sunday evening from 6:30 to 7:30 he preaches to the boys and girls of Sunday school age, before the regular service begins. He labors with this class for two years, and then it is handed over to his assistant, who talks to it during the Sunday evenings of another two years. He believes that if the young come to appreciate the truths of religion through talks suitable to their years, they will remain faithful always afterward.

When Dr. Goldner speaks of the power of prayer you feel that the very heart of the man is on fire with faith. With him prayer is not only a means of keeping very close to God, and living in the spirit of the divine life, it is also the solvent of all difficulties and dissensions which appear in the life of his church. In addition to the regular prayer services of the church, both on Sunday and other evenings, and those of the various church organizations, the elders meet to pray together every Sunday morning, before service. He speaks of his church as "A praying church." His pulpit prayers are of such a character that they have much the same effect as his sermons have; they are appeals that sink deep into the hearts of his listeners and move them profoundly. Prayer is used wherever it is called for, at any and all times. Whenever difficulties arise in the body of worshippers, or among the officers of the church, Dr. Goldner calls upon the disputants to meet him for prayers; and somewhere in the church building, perhaps at six-thirty in the morning, the troubled ones gather, and

on their knees ask for divine guidance in their conduct. Always the problem is solved; always, finally, differences are done away with. Prayer plays a great part even in the business deliberations of the officers, and in all Dr. Goldner's twenty-five years service to the Euclid Avenue Christian Church, unanimity has prevailed, whatever the former difference of opinion, because prayer has done its perfect work, when nothing else would suffice. To all his supporters this man says, "Pray without ceasing."

On the third method, that of personal work, Dr. Goldner has this to say: "We have never felt the need of outside evangelistic workers. Selecting fifty visitors at a time, we send them out, like the apostles of old, two by two, to visit the sick and the unfortunate, to offer help where help is needed, and to engender, or renew interest in the work of the church which they have attended. This church is the home of its flock, and all that I can do, and all that the devoted workers can do, is done to keep it together and strong for the cause of religion."

The Sunday school, and the other church organizations, pursue the same course, sending out their best workers, two by two, to visit all who are in any way in need. Personal work, to Dr. Goldner means, too, that he shall see as many as wish to call upon him; and many a faithful attendant can trace his interest in the church to the day on which he mounted the little staircase that leads to Dr. Goldner's study.

Prayer, preaching, and personal work, then, are the simple means which this man relies upon to build up and keep strong a church which twenty-five years ago, when he came to it, had a membership of 391, and which now has communicants to the number of 1,826. But these things require technical ways and means; and so on the ground floor of the church there are office rooms in which every appliance necessary, from a typewriter to an adding machine, are to be found, and in which his assistants, three in number, attend to the business of the church in a systematic manner and with thoroughness. From the least of things to the every-member canvass, system prevails.

Such is the minister who leads by taking stock in inspiration and causing others to follow him in the sure conviction that he is right. All day long he is in his church at work. "They hold me responsible," he declares, "therefore I lead them." With preaching which goes straight to the heart, with prayer which brings God very near, with personal work continuously and thoroughly done, Jacob H. Goldner fulfills that ideal, a Man of God.

What To Do in September

A Department of Reminders

Here are three important days:

1. Labor Day, September 7.
2. Rally Day, various dates.
3. Opening of school, various dates.

The average minister should present a Labor Day message on September 6. If it is at all possible invite some workingman's organization to attend the service. This will be a difficult thing to do for such organizations are suspicious of the Church.

Our idea is that a Rally Week is better than a Rally Day. Select a week late in September or early in October. Have every organization in the church in line. Set quotas for each to reach. Let the congregation know that it is time for things to start.

Schools open on various dates. Would it not be well for the minister to notice the date and have a sermon devoted to the subject of the school, the Church, and the home?

Some churches will welcome teachers who, for the first time, have come to the community. Some will provide a suitable farewell for the young people leaving for college. Those things help and we commend them to the churches.

The orderly minister probably has his preaching program now settled for the balance of the calendar year. If he has he will be in a position to work with freedom in keeping the congregation up to the sermon.

A "Court Room" School of Stewardship

By Rev. Gen. G. Dowey

Executive Secretary, Immanuel Presbyterian Church, Los Angeles, Cal.

THE study of Stewardship is not popular with a lot of folks, and to announce a School of Stewardship to run for a series of Wednesday evenings is to scare away a goodly number of regular Wednesday night church attendants.

But we hit on a plan that was different, and nobody was scared away, but they kept coming, and had a fine time, and swallowed great, big, fat healthy chunks of Stewardship, and were still hungry for more when we stopped. Then the church had the biggest and best every member canvass for budget raising in its history.

Well, the story is on this wise: Instead of saying simply "We are going to turn the Wednesday night prayer meeting into a School of Stewardship to prepare folks to give more money on the next year's budget," we said something like this: "Court will be called to order by Judge Smith (the pastor) on Wednesday night, at 7:45, and will convene each Wednesday thereafter, at same time and place, for four consecutive weeks. Mr. Leusinger (assistant pastor) will be the court clerk. A jury of twelve men and women, intelligent, competent American citizens, will be duly sworn and empanelled each night and charged to render just and true verdicts."

This kind of an announcement was made in varied form for several weeks and aroused considerable curiosity.

Two committees were appointed, a committee on general plans and a committee on dramatizations.

The Committee on General Plans proceeded as follows:

1. Selected a textbook, Morrill's "Life as a Stewardship," and ordered several hundred copies from the Presbyterian Book Store—25 cents per copy.

2. Selected two "attorneys" who were to "fight it out in court" each Wednesday night.

3. Determined the course of action for all the "litigants" in the case, namely, the whole audience was to be divided into two sides, alphabetically, all whose names began with A to K on one side, with an "attorney," and all with L to Z on the other side, with an "attorney." Large cardboard signs

with these letters were placed on the wall in front to remind the "litigants" upon entry as to what side of the "court room" they belonged.

4. Determined points of merit upon which the judge and jury would render decision, as follows:

- (a) Purchase of books.
- (b) Lesson studied.
- (c) Original poem.
- (d) Three-minute speech.
- (e) Star witnesses produced.
- (f) Pertinent Bible verses quoted.
- (g) Questions and answers.

You have found it difficult to get your people interested in the principles of stewardship. You had a class and sold text books but still they didn't enthuse. Why not try this method. We don't know what it may do in your church. The author of this article knows that it worked in his.

In explanation of these points of merit: The judge would call the court to order (this was preceded by a brief devotional service conducted by the assistant pastor) and read off the names of the twelve to serve on the jury. To some of these, one or the other of the "attorneys" would object on grounds that would get a laugh out of the court room, and the judge would have to rap for order. This humorous phase was not over done. The jurymen, and women, would occupy a segregated section of seats up front beside the "bench." The "clerk" sat at a table between the jury and the "bench."

The judge would then ask for a show of books, and the clerk and jury would vote which side, A to K or L to Z possessed the larger number of books. This counted so many points.

Then he asked "How many studied the lesson?" And so many points were given to each side. Then an original poem from each side was called for, and a three-minute speech, and star witnesses on the personal practice of stewardship and tithing. Points were given for the best of these things on each side. Each "attorney" would appoint, from week to week, certain of his "clients" to write the poem, make the speech or appear as a witness.

Much fun but a great lot of inspiration was imparted by the "attorneys"

cross questioning the witnesses. They would ask such questions as "Are you a church member?" "Are you a Christian, too?" "Do you believe the Bible?" "Do you attend church regularly?" "Do you believe the church should pay her bills?" "Do you think we should support missionaries?" "Do you believe in giving to the Lord only when it is convenient for you? Or only when you happen to be in church?" "Do you believe in pledging to the church?" "Do you believe in pledging so much money per quart of milk to the milkman?" "Are you a tither?" "How long have you been a tither?" Has it worked a hardship on you? Does your wife suffer much from it? How long will you keep it up? Would you advise others to practice tithing? ets. etc.

This "witnessing" and good natured cross-questioning brought out some wonderful spontaneous testimonials to the value of Stewardship. Then the quoting of pertinent Stewardship Bible verses was interesting and created considerable rivalry.

The major part of the time was occupied in the asking and answering of questions on the lesson. The "attorney" of one side or some of his "clients" would ask a question for the other side to answer. The sides alternated in questions and answers and were given points on clearness in asking and correctness and conciseness in answering. The "judge" would referee the questions, as to their fairness, being on the subject, etc.

At the appointed time, 8:45, the "trial" was over. Just before this, each "attorney" would give a two minutes' summing up to the jury. The judge would then "charge" the jury for just a minute or less and it would retire with the court clerk (not strictly according to law) to reach a decision.

While the jury was out reaching a verdict, the committee on dramatizations would present a Stewardship Drama. The several dramas we used with good effect are "Thanksgiving Ann," "Farming Eden," "Starting Right," and "Aunt Margaret's Tenth."

The jury then returned and read the verdict, indicating the number of points for each side.

While this "Court Room" School of
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Raising the Church Debt by Mail

By Ralph W. Gilbert, Independence, Iowa

IT was Ed Howe, well known humorist, who said a few years ago, "I'm tired of drives." Certainly the words found an echo in every heart. And the present-day pastor must set his face like flint against the deluge of appeals that clutter up his mail or he will find that his church has the reputation of being a place where "they're always asking for money."

Yet there are times when funds must be raised, over and above the regular budget of expenses. How shall this be done without alienating the loyalty of his membership and without impairing the dignity of the church?

At the time this is written, the writer has been on the field fourteen months. Upon coming to the field, a floating debt of about \$2,000.00 awaited him, as one of the problems that must be solved. Independence, Iowa, is a city of some 3,700 population. The membership of the church, at the time of raising this debt, was 390, of which 79 had been added the past year.

Church work had been progressing in a very satisfactory way. The annual financial canvass, the previous spring, had adequately provided for all expenses,—except the debt. Careful economy had reduced the debt to \$1,500.00, when a rare opportunity presented itself to the board of trustees of purchasing a parcel of land adjoining the church property. It was good policy to buy the land and the trustees bought it. The debt, thereby, stood at \$1,850.00.

The problem, therefore, that presented itself was this: How could this debt be raised in such a way as not to im-

pair the annual spring canvass? For we give our solemn promise to our people that but one appeal for money shall be made yearly if the budget is raised.

After due deliberation with the trustees, it was decided that the pastor should try the novel experiment of making an appeal entirely by mail. Four

The minister who starts out to use the mails for results knows the impotency of an isolated letter. He also knows the power of well prepared and timed letters, each one doing its part in the accomplishment of the end sought. These letters are worth studying. They were prepared with rare insight, mailed at the right time and better than these—they got the results sought.

things were very much in our favor, viz: First, the membership is loyal, united, and enthusiastic. Second, everybody wanted to have the debt paid. The members felt that its presence reflected upon the dignity of the church. Third, the 70th anniversary of the organization of the church was at hand. Fourth, by a rare coincidence, this anniversary coincided with Christmas. With this in mind, the writer prepared a series of letters written in such a way as to lay hold of these things as a leverage. The following points may be worthy of notice:

(1) Three letters were prepared, in advance. They were mailed every Tuesday forenoon, and so timed that the final results could be reckoned about ten days before the anniversary meeting.

(2) The first letter was printed (in

eleven point type); the second was printed with typewriter type; and the third letter was printed the same as No. 1. The writer thoroughly agrees with Dr. Stidger that good clear printing is much more effective than mimeographing. And every letter was personally signed. This is important!

(3) At the bottom of each letter, and on every pledge card enclosed, was the slogan, "Make this Christmas different by giving your church a Christmas present." This was printed in red ink, in italics. The church publishes a monthly "Bulletin"; and in the December number, this slogan was printed across the bottom in type so large that it almost hurt one's eyes. People had to read it whether they wanted to or not.

(4) The first letter stated that the debt had been reduced to \$1,500.00, and asked for 60 people to give \$25.00, as one share, to wipe it out. The pastor gave notice that he would be one of 60. (No man has any right to pose as a leader if he presumes to ask a subordinate to something which he himself is unwilling to do.) Nobody but the trustees and the printer knew how this debt was to be raised. And the people who received this first letter did not know that any more were coming. This is another important point.

(5) In exactly a week, No. 2 was sent. The idea of assuming a share, at \$25.00, was again stressed. It is good psychology to suggest what people should contribute. There is a right and a wrong way of doing this, of course. But the fact remains, nevertheless. This second letter contained no hint

PLEDGE CARD No. 1

FIRST PRESBYTERIAN CHURCH
Independence, Iowa

70TH ANNIVERSARY, 1854-1924

That my church may be freed from all indebtedness on this its 70th Anniversary, I hereby assume one share, at \$25.00, the same to be paid by me:

() Cash.

() At my convenience during the year 1925.

(Signed) _____

(Fill out the above card and hand, or mail, to Mr. L. C. McGill at once. It is understood that this pledge is not legally binding.)

Make this Christmas different by giving your church a Christmas present

PLEDGE CARD No. 2

FIRST PRESBYTERIAN CHURCH
Independence, Iowa

70TH ANNIVERSARY, 1854-1924

That my church may be freed from all indebtedness on this its 70th Anniversary, I hereby assume a one-fifth share, at \$5.00, the same to be paid by me:

() Cash.

() On or before April 1, 1925.

(Signed) _____

(Fill out the above card and hand, or mail, to Mr. L. C. McGill at once. It is understood that this pledge is not legally binding.)

Make this Christmas different by giving your church a Christmas present

that a third would follow; nor, that in No. 3, an opportunity would be given to assume a 1/5 share, at \$5.00.

(6) Consequently, when No. 3 was sent, a perfect deluge of \$5.00 pledges came to the financial secretary. There were large numbers, of course, who could not give \$25.00. And they were so relieved to find that they could have a part in this, for \$5.00, that they sent their gifts forthwith.

(7) A word about the pledge cards. Two sets were printed, differing only in this, that one said "one share at \$25.00," and the other read, "one-fifth share at \$5.00." The 70th anniversary and the Christmas ideas were stressed on these cards. They also stated, in small print, that the pledge was not legally binding. This, also, is good psychology. It gives the donor a feeling of freedom and puts him on his honor to pay his pledge. As a matter of fact, very few people will make a pledge without any idea of paying it. And if they did, the church, from the very nature of the case, would never think of forcing payment by law.

(8) Every week, at the same day and hour, the pastor went to the financial secretary, and checked off the contributors thus far. Those who gave, in

answer to No. 1, received no more letters; etc.

The results were remarkable. The very novelty of the plan appealed to the members. They were vastly relieved to know that no "drive" would be put on; that, in coming to the Sabbath worship, they would not be embarrassed by platform appeals for money. To be sure, for two Sabbaths before the end of the campaign, the sermons were very much to the point. People do not object to having such appeals impersonal; they are well able to draw their own conclusions. And they did.

Twenty-four hours after the first letter was sent, the first pledge for \$25.00 came. And they continued to come to such an extent that, when the trustees met ten days before the anniversary, they found almost enough pledged to assure the liquidation.

Feeling that the ground had been well prepared, and feeling also that it would not be ethical for any more letters to be sent,—especially by the pastor (No. 3 said, "This is my last letter"), they decided to send one more communication. This was called "A Frank

Statement," and was ostensibly sent by the president of the board. Sub rosa, it may be said that the pastor wrote it. But the president signed it personally.

As a result of it all, cash and pledges from the members, and the organizations within the church, amounted to \$1,988.50. And the entire cost of printing and postage, for the three letters and the "statement," amounted to \$47.50. Needless to say, we celebrated our anniversary with great rejoicing.

(We are pleased to learn that the Fleming H. Revell Co. will soon publish a new volume by Mr. Gilbert on Church Administration.)

Letters Nos. 3 and 4 are presented on the following page.

"Church Management is going over so big because it is meeting a special need so successfully."—Harold F. Shimeall, Enid, Okla.

LETTER No. 1

FIRST PRESBYTERIAN CHURCH

Ralph V. Gilbert, Minister
Independence, Iowa

November 25, 1924.

Dear Member:

This is an important letter. It is written to you, personally. It had to be printed because, manifestly, it is impossible for me to write four hundred letters by hand.

This is the message I want to bring; please read it carefully:

For several years, as you know, a floating debt of about \$2,000.00 has hung over our church. During the past year, by closely trimming various items in the budget, and by leaving undone some things that should have been done, this debt has been reduced to \$1,500.00.

Next month we shall celebrate the 70th anniversary of the organization of our church. And on that glad occasion we want to be able to announce that this debt has been wiped off the slate. Can we count on you?

The Board of Trustees have divided this debt into sixty shares, of \$25.00 each. I shall be the first one to subscribe; I have already filled out my card.

Will you be one of the fifty-nine remaining ones? If so, fill out the enclosed card and hand to Mr. McGill. Please do it at once, so that we can go forward with our plans for the anniversary, gladdened with the thought that our beloved church is free from all obligations.

One word more:

No house-to-house canvass will be made. No one will call upon you personally. I have been pastor of this church a little more than a year. In that time, you have never failed. You will not fail this time, I feel sure.

Sincerely, Your Pastor,
R. V. GILBERT.

Make this Christmas different by giving your church a Christmas present

LETTER No. 2

FIRST PRESBYTERIAN CHURCH

Ralph V. Gilbert, Minister
Independence, Iowa

December 2, 1924.

Dear Member:

How beautiful is the story of the three Wise-men who came to the infant Jesus and "offered unto him gifts, gold and frankincense and myrrh."—(Matt. ii, 12.)

Notice that the FIRST gift was gold! Frankincense (consecration) and myrrh (service) were precious, of course. But what the poverty-stricken parents of Jesus needed—and needed desperately—just then, was gold.

All our talk of devotion to God and willingness to work for him is worth little, if we are not willing, in times of need, to bring the gift of gold.

And when we bring this gift of gold to the Church, the one divinely organized institution in this world (Matt. xvi, 18) we give it to the Christ-Child just as truly as the Wise-men did.

In order to celebrate its 70th anniversary free of debt, your church needs a gift of gold—needs it right now. Of its four hundred members, there must be found, sixty who will take a \$25.00 share. One share has been taken at the very beginning; that leaves fifty-nine. Will YOU be one of the fifty-nine?

AND REMEMBER—

There will be no "drive" for this money; no personal solicitation. It is just a matter for you to decide, as you read this letter in the privacy of your room or office.

"Christ also loved the Church, and gave himself up for it" (Eph. v, 25.) Someway I cannot get away from the thought of that verse, Christ giving his life for the Church.

"I gave my life for thee;

What hast thou given for me?"

And what have I done for Him? Have I ever made any real sacrifice? It is a heart-searching thought. Will you not think this matter prayerfully, and fill out the enclosed card at once?

Yours, for a debt-free church,

R. V. GILBERT.

Make this Christmas different by giving your church a Christmas present

LETTER No. 3

FIRST PRESBYTERIAN CHURCH

Ralph V. Gilbert, Minister
Independence, Iowa

December 9, 1924.

Dear Member:

This is my last letter to you. The day of our 70th anniversary is drawing near. What kind of an occasion will it be?

There are two phases to an anniversary. First, commemorating the achievements of the past. We shall be happy to do that. Second, looking forward to the future as a time of still greater accomplishment.

How are we going to look forward with the knowledge that a debt hangs upon us? Is there anything about a debt to make one enthusiastic? Are YOU willing to do your share to wipe the slate clean?

The matter is really quite simple. Haggai, of old, solved it for us: "Is it a time for you yourselves to dwell in ceiled houses, while this House lieth waste?" (Hag. i, 4). Think it over!

Translated into present-day experience it means this: Is it right that we, with food and clothes and shelter aplenty, should spend lavishly for Christmas trinkets when our church is encumbered with debt?

For many of us, therefore, it is just a matter of re-arranging our Christmas budget. Will you do it—this once—for the sake of the church of Jesus Christ?

Finally, I want to remind you:

That no member-to-member canvass will be made for this money. No one will call upon you in your home or office. The matter will not be brought up at a church service. And certainly we are not going to mar our anniversary service by pleading for money, publicly.

I trust you have read these letters. It has been no easy task to sign my name to 1,000 letters; to turn to the typewriter and address 1,000 envelopes. Then to fold and seal them. Yet I have done this, in addition to my regular work, in addition to my pledge, and done it gladly. With all my heart I want this debt eliminated.

With a hope and a prayer in my heart that this will be done; and the knowledge that our Christmas will be all the happier because of it, I beg to remain,

Your Fellow-Worker,

R. V. GILBERT.

Make this Christmas different by giving your church a Christmas present

A WELL DESERVED REBUKE

Peter MacKenzie was a Wesleyan Methodist preacher with the reputation in England akin to the reputations of Dr. Closs or George Washington Ivey in North Carolina. The following story is told of how he administered a rebuke to a pompous individual when he went to preach in a small town. The story runs thus: After the service a big, pompous official of the church came up to him and in a portentously deep voice said to him: "Good morning. You come with me. It is my turn to entertain the traveling preacher." Mackenzie did not like the man's patronizing manner, but went with him meekly, saying nothing. At the evening service, however, Mackenzie got even with him. The sermon was on Jonah. "When Jonah was thrown into the sea," said Mackenzie, "he swam about for a while, feeling around for an island, and presently seeing what he took for an island and making for it, he was about to clambor upon its slippery looking side when suddenly a great mouth opened in it and from the depths of the

THE APPEAL OF WORSHIP

"Mr. Beecher in his 'Norwood,' has a remarkably fine and human touch in describing the close of a Sunday morning's service in the village church. The village horse jockey and doctor have just driven up, and are waiting for the congregation to come out. While the jockey is pointing out to the doctor the comparative merits of the neighbor's teams standing in the horseshed, the congregation begins to sing the closing hymn. 'There, doctor, there's the last hymn!' It rises upon the air, softened by distance and the inclosure of the building, rises and falls in regular movement. Even Hiram's tongue ceases. Again the hymn rises, and this time fuller and louder, as if the whole congregation has caught the spirit. Men's and women's voices, and little children's are in it. Hiram says, without any of his usual pertness, 'Doctor, there's somethin' in folks singin' when you are outside the church that makes you feel as though you ought to be inside.'—H. H. Beatty in "Smith and the Church."

LETTER No. 4

FIRST PRESBYTERIAN CHURCH

West Main Street
Independence, Iowa

A FRANK STATEMENT

You will be interested to know that Mr. Gilbert's appeal for pledges, to pay off the church debt on this, our church's 70th anniversary, has met with a most enthusiastic response. Cash and pledges have been coming in daily; many members have given at a real sacrifice.

BUT—

The bare fact remains that not enough has been pledged to wipe the slate clean.

The end is in sight; the peak of the hill has been passed; are we going to fail, now, with the goal in sight? We dare not fail, we shall not fail,—if the members who, until now have not responded, will do their duty at once.

Next Thursday at 4:30 p. m., the Board of Trustees will meet to hear the final report of the financial secretary. What will that report be?

Will you not sit down immediately and make a pledge to this debt fund? If you cannot give \$25.00, give what you can. But please do it NOW, and be as liberal as you can. You have a whole year to pay.

The Christmas season and the anniversary meeting will mean all the more to us if we know that this debt has been liquidated. And, once out of debt, we are going to stay out!

The Board of Trustees, at the meeting of last Friday, feeling that our membership ought to be informed in this matter, have authorized me to make this statement.

Respectfully submitted,

M. O. FOUTS, President.

Above All Things,—the Debt Must Be Paid!

throat came a deep and pompous voice: 'Good morning. You come with me. It is my turn to entertain the traveling preacher.'—The North Carolina Christian Advocate.

GOD'S STRENGTH TO SAVE

"You will recall the story of Charles Kingsley's 'Yeast,' how Nevgara, the base criminal, ran into the woods in his desperation, and there, lonely, abandoned, heart-sick, conscience-smitten, hell-tortured, face to face with his foulness and his sin, threw himself down on his knees among the leaves and cried out: 'God, if you can make anything of a villain like me, I will be Thine.' And then, it will be remembered, how a strange light celestial came into his heart, and when he opened his eyes how the bushes about him burst into flame and colour, and he rose up a new man. 'Blessed is the man whose strength is in God.'—M. J. McLeod in "The Revival of Wonder."

PERSONAL AND GROUP ANTAGONISMS

"I had some years ago to pay occasional visits to a home in which all the members were of a somewhat bitter and critical habit of speech and usually they exercised this temper upon each other. But there was one thing upon which they were all agreed,—they all hated the people next door. And so, it is that our personal dislikes are enlarged into group antagonisms and our group antagonisms into all kinds of conflict and war. And over against this disruptive temper Jesus calls for a new type and quality of mutual relation between men."—Richard Robert in "The Untried Door."

The Editorial Page

In the Storm

"**H**OW do you account for this? Here is the Presbyterian church torn to pieces between the fundamentalists and the liberals while the great Methodist church, usually considered its intellectual inferior, sails on its way without a ripple." That is the way the question came to me.

But it has come a dozen times from so many different sources. No one can deny the situation. It is one of the strange phenomena of present day church history. Many are trying to explain it and here are our ideas on the subject.

First of all, the Methodist church is splendidly organized to secure from its members loyalty to the denomination. While some other local churches are trying to work out programs for themselves, Methodists are presented with a program which they were asked to be loyal to. And that denomination has secured loyalty to a degree which has not been equalled by any other evangelical denomination. It is interesting to note the difference in the attitude of the people toward their ecclesiastical bodies. The average Methodist knows when the General Conference is meeting and also knows what it is doing. The average Presbyterian layman doesn't know that there is such a thing as General Assembly. Ask a newspaper publisher in a city which has entertained both bodies. He will tell you of the difference in the out-of-town subscriptions to cover the meeting. So while Presbyterians have been trained to be loyal to the Bible and the dogmas of the church, Methodists have been trained to be loyal to the denomination. And the present fight is not over Church organization, it is over dogma.

Add to this one other quality and you have the explanation. To the Methodist, religion was a personal experience, in contrast to the intellectual belief in some other branches of the church. Presbyterians have been asked to believe. Baptists were taught to immerse. Methodists were urged to experience. Now it may seem at first that a satisfactory religious experience is possible only when there is a background of certain dogmatic belief. But it seems that such is not the case. We have found in the instance of the Quakers a fine blending of mysticism and liberalism. One's conviction regarding the Virgin birth of Jesus doesn't seem to influence, one way or another, his ability to have those fine moments of the soul. So the vital issue of Methodism is not touched by the lamentable controversy.

This ought to complete the case but as the writer is a Presbyterian he must quote from an editorial in THE HERALD OF GOSPEL LIBERTY. It reaches a different conclusion. "The only reason why the Presbyterian church has preceded these others in the struggle is because so many of its leaders have thought faster and deeper than theirs—but in time the same fight will be theirs also." Of course every one likes to have compliments paid to the superiority of his particular sect, but we still believe that our interpretation of this interesting situation is the right one.

The Minister and Self Pity

IT is easy for the minister to play upon the sympathies of people. It is a matter of tradition that he is underpaid, has an impossible job, and is entitled to certain unusual privileges. Stores may give clerical discounts, schools offer special rates for his children and in other ways he is tempted to feel that he is entitled to special privileges. It is a little wonder that the time comes when he feels sorry for himself.

Yet to our mind there is nothing which is less inspiring than a self-pitying minister. He is the fellow who gets in the habit of thinking that he should have easy handling. We have read in the daily press of a man who is charged of petit larceny. He had secured money under false pretenses. His lawyer showed him to be a minister on a very small salary. Then, according to the report, "both men stated that had they known that Mr. _____ was a minister they would not have pressed the charges."

Now probably this man had a good defense. His family was sick. His income was small. He needed the money. He intended to pay it back. But what in the world has the fact that he was a minister got to do with it? Must we assume that our profession is a defense?

If a little higher type but of the same species is the fellow who is always advertising the fact that he would have been a great success as a business man, or in some other profession, but that he has accepted lowliness for the good of the cause. It may be hard to make good in the ministry, but it is also hard to succeed in the other professions and in business. A lot of ministers have larger incomes than they would be receiving had they chosen other lines. The ministry has never been as well paid as it is today. And it has never been of as high a type as it is today. But this is beside the question. What we want to discourage is the type of mind which is seeking pity for itself rather than rejoicing in the privilege to preach.

May our generation be spared from that sordid individual who seeks immunity from the responsibilities of maturity because he has taken holy orders.

Volume One

WE close this volume with the feeling that during the twelve months, past, we have helped to accomplish certain objectives. Of course we have built up a good subscription list but that is merely incidental to the greater object we have in view. But we submit certain tendencies for your consideration. We believe that these are the signs of the times.

Local parish administration is considered with a seriousness never before evident.

There is a movement away from the "stunt" method of running a church toward a positive executive program.

Other magazines have been encouraged to use material dealing with the technique of church management.

Publishers are finding a new interest in books dealing with the executive side of the ministry.

Many churches have added business managers to their staff.

Suggestive Subjects for September Sermons

LABOR DAY

The Sanctity of Labor. They perceived that this work was wrought of our God. Nehemiah 6:16.

The Daily Task. Man goeth forth unto his work and to his labor until the evening. Psalm 104:23.

The Law of the Universe. All things work. Romans 8:28.

The Necessity of Work. If any would not work, neither should he eat.

Labor's Right to Freedom. Thou shalt not muzzle the ox when he treadeth out the corn. Deuteronomy 25:4.

RALLY DAY

The Field is Ready. Say not ye, There are yet four months, and then cometh the harvest? behold I say unto you, Lift up your eyes and look on the fields: for they are white already to the harvest. John 4:35.

A Prayer for Encouragement. Strengthen ye the weak hands and confirm the feeble knees. Isaiah 35:3.

The Rally Day Stimulus: Speak unto the children of Israel, that they go forward. Exodus 14:15.

The Object of the Church. Prepare ye the way of the Lord, make straight in the desert a highway for our God. Isaiah 40:3.

A Bookless Home

A poet once made affirmation, 'twould be a dreadful deprivation
If cooks should be no more;
He said that every saint and sinner,
When it came time to eat his dinner,
Their absence would deplore.
All knowledge tends to melancholy,
He said, and books are form of folly,
We'd live without the books:
Though art and poetry be wanting,
No longing need our hearts be haunting

If we possess good cooks.
Strange, strange ideas for a poet!
Ah, surely, surely he should know it,
That life is more than meat;
It is not life but mere existing,
If thought is all of food consisting,
Such life is incomplete.
Let Jane her wrathful way some morn
take,

We can exist on fruit and cornflake;
We dread no cookless home;
But oh, they live but as a cow does,
Have pleasure that a sheep or horse
does

Who dwell in bookless home.
O Mother, cut out frills and smockings
And go if need be sans silk stockings;
Economize, O Dad;

That while your boys and girls are
growing,
Good books for friends they may be
knowing.

The bookless home is sad.

—By Maud Frazer Jackson, in the
National Republic.

Let every man, if possible, gather
some good books under his roof—Chan-
ning.

No man should think so highly of
himself as to think he can receive but
little light from books.—Johnson.



Bull's-eyes for Bulletin Boards

God expects our best.

* * *

Right living requires right belief.

* * *

Truth telling would put the devil out
of business.

* * *

Life becomes worth living when you
live for somebody.

* * *

Praise in the heart is always tonic
for the soul.

* * *

Singleness of purpose is a good
horse to help draw the load of life.

* * *

Man sees the crowd. But God sees
men one by one.

* * *

Watch out for the man who is
trained in intellect but not in morals.

* * *

Sand is better than silver; sense
than cents; and mind than money.

* * *

Better the shoulder to the wheel
than the back to the wall.

* * *

(We have clipped the following from
several issues of the calendar of the
First Christian Church, Fresno, Cali-
fornia. We read them and imagine that
the church folks did too.)

* * *

Few men are as good as they pre-
tend to be. What of it? Few want
to be.

* * *

I don't care how much a man says
so long as he says it in a few words.

* * *

A man said something was preying
upon his mind but it soon starved.

* * *

Life's heaviest burden is to have
nothing to carry.

* * *

Hard times are made harder by soft
tastes.

* * *

Some men are known by their deeds;
others by their mortgages.

* * *

Man is an able creature, but he has
made 32,647,389 laws, and hasn't yet
improved on the Ten Commandments.

* * *

As to America's sense of humor, ob-
serve the kind of cars some people put
locks on.

* * *

Wild life isn't disappearing—it is
just moving to the city.

* * *

Students of war say that the next
conflict will be waged with gas. And
it will be started that way.

The Profanity of Some Prayers

The man who called at my study en-
tered with an unctuous self-assurance,
and he tended his hand before he gave
his name or business. I am a little sus-
picious of the man who is determined
to shake my hand before we are intro-
duced. I do not always see the hand
which he extends. This man ap-
proached me as one who was sure of
his standing, and had no doubt of his
welcome.

"I have called upon you to arrange
for a field day of the Conquest of the
World for Christ movement," he said.
That is not the name he gave, but it
will answer the purpose of this nar-
rative. "We have fixed upon Sunday,
the 25th of next month, as a field day
for this city, and we are planning to
send two of our rapid-fire, one-hundred-
percent speakers into each church in
this town on the morning of that day.
I have called to make necessary ar-
rangements.

"There will be no arrangements," I
replied.

"Do you know of our movement? Do
you know of our great work?" he in-
quired, and then set forth to tell me
at length about it.

I told him it was no use.

"But I have seen several of the other
pastors, and they are going to give our
cause a hearing on that day, and take
an offering for our work."

"That is their own affair," said I,
"but I have already told you that you
cannot speak in our church."

"May I ask why?" he inquired.

I preferred not to tell him, but he
insisted. So I said, "I have appealed
to my people for the support of as
many causes as I deem wise, and if I
were to increase the list, there are
others that I think more suitable than
yours. You have access to prosperous
men, and are now getting from them
considerable sums of money. You have
a large overhead expense, and a rela-
tively small benevolence budget. You
have no legitimate appeal to the
churches."

He did not deny, he could not deny,
any of these statements. Unabashed,
he said, "Brother, let us pray."

He was half way down before he
ended the sentence.

"Get up," said I.

"Do you refuse to pray with me?"
he asked.

"I refuse to permit you to bully me
under pretense of prayer," I replied.

He left me, declaring that he never
before had met a minister who would
refuse to pray with him.

That man did not intend to pray. He
intended to use what pretended to be a
prayer for the gaining of a cause
which he could not support with sound
reason.

"Thou shalt not take the name of the
Lord thy God in vain." Many profess-
ing Christians have violated this com-
mandment. Some of them have done
and are doing it habitually in their
prayers.—William E. Barton, D.D., in
the Western Recorder.

The Biggest Room

The biggest room in Point Isabel
Church is the room for Church Im-
provement.—From Calendar of Point
Isabel, M. E. Community Church, In-
diana.

Minister's Opportunity Through Religious Books

By William H. Leach

THE influence of the printed word in the evangelization of the world is too well known to need any argument here. One has but to study the history of the various tract societies to see a marvelous record of good work done through the distribution of the proper kind of reading matter. These societies reached their high level in the days when books were not as plentiful as they are now and the soul and mind were hungry for something to bring information. William Tynedale's great work today would not be the translation of the Scriptures into the tongue of the plowman but the devising of some way to lure the plowman from the various colored literature which meets his gaze to an appreciation of the things holy and beautiful in the word of God.

There is no dearth today of good religious books. As they pour from the presses some thoughtlessly say that we have too many religious books. To the mind of the writer this statement misses the vital consideration. The real fact which the minister must face is that there are too few people reading religious books. There are few homes in our parishes without books. But there are many of these homes which place books of fiction, literature, and history on their shelves but never think of buying a religious book. Some how or other, even among our best people, the idea is altogether too prevalent that such books are for preachers but not for laymen.

There have been times when you have been inspired by a good book. Then you have wished that you might place the volume in the hands of a few good laymen. You know that if they were once persuaded to read the first few pages they would be held and fascinated. But how get them to read the first few pages? That seems to be the big question. John Scotford told me a few days ago that he had found it very valuable to have a good book to recommend to people in their lives' crises. He had found that in those days they would read them to meet their personal problems.

The minister is probably in the position of advantage, to influence the reading of the Christian layman, more than any one else. He is awakening to his responsibility in this direction. Here and there evidence comes in

which shows the new attitude. Ministers are starting out to make religious books look interesting to their people. Here are some of the methods which are being used.

Some recommend from the pulpit or through the church calendar certain books which they think that the laymen should be interested in. This can be done oftentimes in a sermon without breaking its continuity. The minister may quote from some book and then add, "By the way, that is a book you ought to read. Rev. Finley F. Bibson

The announcement here made of the LAYMAN'S BOOK SHELF we believe to be one of the most unique and useful ever planned to seriously promote the circulation of religious books. We believe that it will find instant co-operation on the part of the minister, the layman and the religious book publishers.

of the Walnut Street Baptist Church, Louisville, Ky., goes farther than that. Almost every Sunday he recommends some good book through the weekly bulletin. Here is one I recently clipped:

One of the most fascinating stories of a great missionary, and a movement, remarkable in its bearing on problems in India today is William Paton's biography of Alexander Duff. Mr. Paton has succeeded in giving a fresh interpretation and a richer understanding of the creative personality of that noted pioneer of missionary education, Alexander Duff, and of the great movement he inaugurated in India. Alexander Duff is said to have "Turned Calcutta upside down," and one follows him with intense interest in this modern, well-written story of his notable accomplishment. The reading of the lives of our pioneer missionaries will prove one of the greatest incentives to Christian activity to be found anywhere. We suggest this book for your early reading. Published by Geo. H. Doran Co., New York. Price \$1.50.

Another way of urging the reading of good books is by the preaching of book sermons. This is an inspiring form of homiletics and has in many instances filled empty pews. It always results in a renewed interest in the books recommended. Rev. William Wilson of the Summerfield Methodist Episcopal Church, Milwaukee, Wisconsin, has not alone preached book sermons but has had his reviews printed

for distribution. We have just read with profit such a review of his on *Why I Am a Spiritual Vagabond*, by Thomas L. Masson, published by The Century Company.

Still another idea comes to us from the Park Avenue Methodist Episcopal Church, Kenosha, Wisconsin. He has issued a book bulletin of ten pages giving a classified listing of recent books which he can recommend. The list is divided into English Bible, Philosophy, Lives of Jesus, Biographical and Historical, For Bible Teachers and Preachers, Novels, Poetry, Criticism and Travel. We are informed that the expense of this list is borne by a local book store which receives the profit on the sale of the books. We imagine that other book stores would be glad to co-operate in this respect.

But now here is another rub. There are really very, very few book stores which handle a fair assortment of religious books. Out of the hundreds published each year the average store will carry a few dozen. Here is an opportunity for the minister to interest the dealer in carrying a better assortment of books and at the same time interesting his congregation in purchasing the books should the dealer stock them.

There are churches which are in a position to stock certain books themselves and sell them. The First Baptist Church in New York sells thousands of books each year. Many other churches have a book counter or book shelf from which recommended books are sold to those who desire them. Many will want a book which the pastor recommends. But if the local store does not carry religious books he will go without. If the church has a book shelf he can secure it.

The church which takes this task seriously will find it a source of financial profit as well. The publishers are glad to give a trade discount to churches which handle their books. This nets a nice amount for some church work. The church will have to comply with the ordinary business courtesy in return. It cannot expect publishers to send books for the shelf to be afterwards returned because of lack of sale. Some one in charge will have to exercise business judgment in regard to the number to buy. We would suggest that if you are interested in

this service to your congregation that you take the matter up with the publisher directly and he will be glad to specify the terms upon which he will send you books. Incidentally it will help if you tell the publisher that you have in mind the plan outlined in *Church Management*. We know that our publisher advertisers will be glad to co-operate.

To aid churches in making their decisions for books we are going to introduce, beginning next month, a new feature in our book reviews. Every reviewer will be asked to keep in mind possible lay readers. Common sense tells us that not every book is for the layman. Some are too heavy, some too technical, some of only clerical interest. But when a reviewer finds a book which he thinks will interest laymen he will designate it in his report. Then every month on the first page of the book reviews there will be a list of these books under the title of *The Layman's Book Shelf*. Here you will find pointers on books which you can recommend to your parish as books suitable for lay reading.

Every minister appreciates that when he wins a man for good literature he has a man who will be doubly interested in the sermons which discuss vital themes. In this way he will build an informed constituency.

The Minister and Books

"Many a pastor would take it as an insult to be called a book agent. He himself may have been plagued beyond endurance by agents for books that he did not want or could not afford. He would scout the very suggestion that he himself should be a book agent. Yet he should be all the same. The preacher is the leader and the guide of the whole life of the people. Folks are going to read something. The press is too powerful a factor in modern life to be ignored. The pulpit has not been dethroned by the press, but the press challenges the pulpit to its best. A pastor cannot remain indifferent to the reading habits of his people. What they read will help or hinder what he preaches. It is a perilous thing for the young or the unskilled to read only one-sided presentations of new 'isms' and fads before they know enough to answer the follies and fancies of idle dreamers. The pastor's sermons should bear some relation to the reading of his people. Too often pastor and people live in different intellectual worlds. He does not know what they are reading and what they are thinking about. They do not understand what he is preaching about. The preacher should stimulate people to read good books rather than denounce bad books, which usually simply advertises them. In rural communities in particular a pastor has a great opportunity as a guide of the people. If there is no public library in the community it will richly pay the church to have one and to fill it with good and great books that will enlarge the horizon and enrich the life of the people."—Prof. A. T. Robertson.

"HALF-BAKED"

An Analogy Sermon

BY DR. H. SAMUEL FRITSCH

SUNDAY, JUNE 7, 11:00 A. M.

An interesting ancient episode
with practical modern applications.
"It will do you good to come."

An Analogy Sermon

This announcement and also the display ad we have taken from the *Hough Church Tidings* of the Hough Congregational Church, Cleveland, Ohio. It may offer homiletic suggestions to ministers:

A Domestic Tragedy

Mr. and Mrs. Hosea were unhappily married. He loved her, but she did not love him. He was true to her, but she was faithless. Instead of staying in her house and making her home pleasant and attractive to her husband, she was out gadding on the street, neglecting her housework, neglecting her meals. She was an atrocious cook. Often while she was preparing the breakfast cakes, she would put the dough on the griddle, and then traipse off and leave the cakes unturned, so that one side burned to a smoking crisp, while the other side remained raw and doughy and sticky. Poor Hosea! Imagine the unhappy man sitting down before a plateful of those half-baked cakes, turning each one over to see if there isn't at least one that's done right, and finding none! But Hosea was a philosopher. There are other half-baked things in this world besides griddle cakes. Even some persons are half-baked! And a lot of our customs and conventions and institutions are half-baked! Happy Hosea! So absorbed does he become in philosophizing that he swallows his atrociously cooked breakfast with no suggestion of nausea! Some practical analogies from this ancient domestic tragedy will form the sermon for next Sunday morning. You will enjoy it immensely. Don't miss it!

Ambitious College Youth (to senator): "How did you become such a wonderful orator?" Senator: "I began by addressing envelopes."

Organized Alumni for Bible Class

It is only once in a great while that we hear of a Bible Class which has organized and maintained an alumni association. It may be because no one has thought that it is worth while to keep some sort of contact with those who pass through the class. The Miss Perkins' Class of the Park Presbyterian church of Erie, Pa., is an exception to this rule which has accomplished so much in the forty-three years of its history as to justify publicity.

The class was organized by Miss Perkins as a class for young men. As is the case with most classes of young men the members scattered into the world of affairs and in this instance they have gone to the various countries of Europe, to Australia and to the Belgian Congo as well as to the various states of the Union.

A few weeks ago the class had a reunion back in the old home town. At the morning sermon children of members of alumni were baptized and in the evening a farewell supper and service were held. Alumni came from Chicago, Boston and intermediate points. From a note on the church bulletin of that Sunday we find a resume of the work which the class and alumni has done for the church.

Miss Perkins' class started the work at Kearsarge and led in the organizing and building of the Perkins Memorial church there. They also contributed to the building of the Perkins Chapel at Coatepeque, Guatemala, under the direction of Dr. Burgess. They are now helping finance the translation of the gospels into the Quiche Indian language. Their Missionary, Dr. Burgess, is doing the translation. The influence of this class literally girdles the earth.

Surely such a record is one which not alone will make the devoted woman who established the class happy but it should also challenge the attention of the world of religious education as to the possibilities of class alumni organizations.

Leisure without books is death.—
Seneca.

Speaking of Churches

If you received a post card like this on Saturday morning would it remind you of an obligation and an opportunity which was yours for the next day?

Speaking of Churches—

FLETCHER CHURCH

FIFTY-FOURTH & MASTER STREETS

The Church With the Chimes

Services

10:30

7:45

—Every Sunday

ASK DR. BEA VEN

Question—Can you give any suggestions as to how to lay out the year's work ahead so as to make it more efficient?

Answer—The churches that have a church year have this question largely answered. To those who do not the following suggestions may be of value:

First—Outline the fixed dates such as Rally Day, Thanksgiving, Christmas, Easter, Children's Day, etc. Then special dates, such as church anniversaries, the week of prayer, or special series of meetings.

Next—The periods of special emphasis in preaching might well be worked in. This might include sermon series dealing with such subjects as personal evangelism, religious education, missions and the teaching of stewardship. The normal doctrinal topics should be handled in order. At this point it is well to watch and plan a balanced preaching ration for the year so that the various needs in the lives of the congregation are met.

Next—Types of activities could be fitted into the year—a "go to church" campaign, a visit the shut-in campaign, or friendly visitations, financial visitations, community surveys and such things can be planned for.

Then a balanced social program for the year should be worked out so that all the social events will not come in one section of the year but will be properly scattered and a social opportunity afforded the different groups in the congregation.

The adjusting of special entertainment features to be given by different organizations can be planned so that they will not overlap. Special service objections and missionary objectives, financial, membership and other objectives with the proper preparation can be outlined and fitted into the program.

Thus with the whole year in sight one can plan to work to better advantage rather than by working simply from hand to mouth during the year without plan.

Question—For a number of years I have felt that the Church was losing by not gripping the whole family. Can you tell me what your experience has been as to the effect your three-period session plan in your church school has had in getting hold of the entire family, particularly in getting them to come together?

Answer—One of the most wholesome by-products of our three-period session plan has been the giving of the whole family a reason for coming together at the same time and not going home till all went together. This has had a practical value too, with the coming of the automobile, for it is far more imperative now for the whole family to come together, or go together, than when they walked or came in the street car.

The result of beginning our religious educational period at the same time the church service begins has been to bring the whole family together at the worship service hour. Father and mother

and all the children usually come and are seated together. We have attempted to avoid just as far as possible, children sitting in groups, and except in the case of a certain number of children in the neighborhood whose parents are not Church people, we are able largely to accomplish this.

It has the further advantage of enabling the parents to create a worshipful atmosphere in the church service in which the child can join. We feel that we have definitely started to recover the advantage which the Church used to have of gripping the whole family.

Question—We are planning to renovate our church. The Woman's Society insists that the children should be put in the basement and that the women shall be given the large, separate class room on the main floor. I feel this is contrary to religious educational principles. What would you do in a case of that kind?

Answer—I would attempt to appeal to the maternal instinct. We must recognize that there is a perfectly logical reason for the feeling that the women should not have to make the journey downstairs. On the other hand, you are perfectly right in feeling that it is wrong psychology that attempts to give the children the second rate equipment and give all the best to the adults.

One of the things that has weakened the whole program of Christian education in the Church is the very fact that most churches are set up to give the best to the adults and let the children take what is left. The best organ, or the best pews, or the best carpet, the best singing, the best speaking, the best of everything is given to the adults and the second rate in equipment and methods is given to the children. Can we blame the child for coming to the conclusion that his religious training is a second rate matter?

One superintendent who faced this situation in a church a short time ago simply placed before the entire church boards the question as to their attitude on this policy and eventually they came to the conclusion that if it were a question of whether the women or children should go into the basement they would proceed to build an equipment where they could give to both the women and the children a place of meeting that was worthy of them.

As adults we have to bear in mind that children are dependent on us for protection. They cannot speak for themselves and defend their rights. We can and should, and the leadership in the church, is responsible both to the child and God to see that this is done.

Question—A teacher in our Sunday school is obviously unable to do the work as leader of her class. This seems obvious to everybody but to her and a few friends. How can we remedy that situation?

Answer—In every group that depends upon volunteer leadership, the question of displacing inefficient lead-

ership is one of the most delicate that can be found. In one church lately where a situation of that kind existed the superintendent of the school pursued the following plan: He inaugurated a series of letters to the different teachers showing them the comparative records made by the different classes; these were also published on the different blackboards of each room. In addition to this, some general slogan was written by the superintendent on each blackboard that week. Thus that class was treated the same as others but its record stood out in rather sad contrast. Eventually both the teacher and the class members became conscious of the inefficiency in that group. The result was that ere long that teacher came to the superintendent and asked him what he felt was the trouble with her class. This gave the opportunity to point out that she was interested in three or four different types of work, and to show her that the class was a large enough work for any one person, with the result that the teacher determined to concentrate on some one of the other departments of church work in which she was interested and she gave up the class. When the resignation was received it was accepted and a new teacher appointed. At this time a good deal was made of the fact that the ex-teacher was going to concentrate on the other branch of church work in which she was efficient. This saved her feelings and enabled her to see a situation that prior to that time she had practically ignored.

Question—I have noted in some churches the use of a social hour in connection with the Young People's meeting on Sunday evening. Can you tell me whether you have had any observation along that line, and if so, what its value has been?

Answer—I have been in contact with churches where this has been done, and indeed we have used it in our own church. For the last year the social hour began at 5:30 and lasted till 6:00 p. m. Part of the time is given to the serving of light refreshments. Each week some one of the church officials and his wife is invited as guest of honor. The social hour is usually spent in singing and in some form of "get acquainted" games, and the opportunity given for the young people to mingle and get to know each other by name.

It may have some problems connected with the tendency to boisterousness or to a type of game unfitted for Sunday afternoon, but this can be controlled as most other things can, by the proper type of leadership. It has the advantage of giving the young people additional opportunity to get acquainted in the church, of having them there on time for the devotional hour which begins at six, and gives a wholesome place, under proper supervision where young people can meet socially Sunday afternoons. My observation is that it has proven attractive and helpful when under proper supervision.

Saturday News Sheet

(Continued from Page 542)

envelopes in the carton. This was used to illustrate a little article on systematic giving.

Many newspapers have a cut service to which they subscribe. "Mats" of cardboard are sent them each month from which hundreds of seasonable pictures for advertising purposes may be made. If your printer has a stereotyping outfit he can make line cuts for you for a few cents each, if he is so disposed.

Despite many words to the contrary, your own church folks are not so reticent about their own pictures. Snapshots of Sunday school classes, boards, the choir, the ushers, delegations to conventions, make good cuts and someone of the group won't mind collecting a mite from each one for the pleasure of seeing his own face reproduced. On Children's Day have parents of babies to be baptized give pictures. An artistic person can mount them so that all can be reproduced with the cost of but one cut. For Armistice Day have a legionnaire obtain picture of the boys of your church who gave their lives in service. Mount them and have a single cut made. Each parent would be glad to pay their small share in order to have their son's sacrifice commemorated. When these special groups are pictured be sure to send several copies of the issue to each member of the group. Encourage your young people to make drawings to advertise the church. If these are meritorious have line cuts made and use them in the paper and in other printing.

Study newspaper make-up. Notice magazines for special methods of getting attention for a poem or editorial note. If you like the appearance of a printed page, discover what it is that makes it attractive.

Remember that you are not making announcements when you write. You are not to exhort. Make things so alluring as you write that people will want to come.

In writing heads keep in mind that the use of verbs gives a sense of action and vitality. Make the head tease the reader to follow the story through. Instead of

"Ladies' Aid Notes"

put

"LADIES' AID SETS EXAMPLE TO UNITED STATES"

Re-elects President for Another Term
Don't write:

"CHRISTMAS EXERCISES"

but:

"SANTA CLAUS WILL VISIT
GRACE CHURCH SCHOOL"

Although we frequently vary our make-up we use two columns of newspaper width rather than running the lines across the page as is ordinarily done in bulletins. Space is saved on account of the long line lost when one or two words carry over to the next line at the end of a paragraph. Space is also saved in the heads. The shorter line is more easily read and seems more newsy. A two-column page is a little more difficult to make up, but if your printer is kept supplied with a few short sentences of the type you use on your outside bulletin board, the chinks can easily be filled.

Stories which are likely to be passed by unread should be broken up into short paragraphs. The Boston Transcript prints its sermons with alternately bold and light face paragraphs, and with alternate 11-em and 13-em paragraphs. Use every possible device for attractiveness. Put time into it, and you will discover an assistant pastor and a broadcasting station in your church weekly.

The Same Stuff

"Do you let your child play in the mud? When mine was that age he could read the newspapers."

"Maybe—but I prefer to let mine play in the mud."—Passing Show (London).

Poor Advertising

We noticed the church directory in the hotel lobby of a certain city in which we were "lodged" for a time. Of course, we were interested in a certain church. We found it in the list. There was the order of service, and the name of the pastor whom we knew had been transferred from that church more than a half dozen years before. Well, we could not help feeling that here was an index to the spirit of that church, including the present pastor. It was advertising its weakness by carrying an announcement that was several years out of date. That was a truthful advertisement of the wrong thing.—Religious Telescope.

Writing the Bible

Dr. Bernard Clausen distributed assignments of portions of the Bible to his people to be copied by hand. The manuscripts when assembled are to be bound together in order so as to constitute a complete manuscript Bible written by the First Church of Syracuse, N. Y.

Sermons on Fruits

Fruit of Love and Joy.
Fruit of Peace and Longsuffering.
Fruit of Gentleness and Goodness.
Fruit of Faith and Meekness.
Fruit of Temperance.

—Rev. R. F. Landis, First Congregational Church, Germantown, Pa.

NEW BAPTIST TEMPLE, ROCHESTER, NEW YORK



Rochester, New York, has now been added to the cities having the new business cathedral type of church. Under the leadership of Rev. Clinton Wunder it was necessary for this

church to have enlarged quarters. The new building not alone provides this but offers much office space for business men of the city. We understand that already much of the space is leased.

A Home-Made Device for Making Lantern Slides

I am using a home-made apparatus that costs me less than a dollar, but that works quite well.

The bathroom in the manse has but one window; this I blocked up with a removable frame of wood, covered with heavy tar paper. Sheathing paper would be better, if obtainable. Into this is set a frame or container for the negative to be copied, my frame being 8 or 9 inches in diameter, square. On to this is hooked the camera itself, made with three telescoping cardboard boxes, instead of a collapsing bellows, the edges of the boxes being covered with black velvet, to keep out the light. The front board of the camera slides on a stick of wood, to obtain the focus. Into the front board, my lens fits, unscrewed from my old camera.

Right here will be the sticking point for some amateurs, for slides cannot be made by this method without a lens that is removable from its camera; the ordinary kodak will not answer. Some other lens might do; I once used the front lens from a magic lantern with passable success.

By this method, daylight is used. The negative is set into the window frame, the camera buckled on, and the image is projected into the room. A device for holding a lantern-slide plate, covered with white paper for a screen, is placed in front, and the size and focus are obtained. A short exposure, one to three seconds, is all that is required, and the plate is developed in the usual manner.—Presbyterian Publicity.

Jesus As a Friend

(Continued from Page 540)

over his unfulfilled task to any one who comes along. A God given task is the greatest possession a man may have. He divides this only with those whom he can trust.

To his friends Jesus divided his task. He offered to them his yoke. Justin Martyr says that Jesus was a carpenter and made yokes. So he ought to know what they were for. The ancient yoke divided the burden between two oxen. That is what Jesus did with his yoke. He offered to his friends the opportunity to share his yoke and divide his burden. Only friends can work in harmony in the same yoke. But when the yoke bearers are friends then how true it is that the "yoke is easy and the burden light."

And does not history strangely confirm this conception of the yoke. For though the friends of Jesus have in his name borne persecution, distress, imprisonments, sacrifices and famines they testify that they have found the yoke easy and the burden light.

Such a friend is Jesus.

What we can't understand about the radio is how the static knows you have company that night—Roanoke World News.

DOLLAR TIPS

A New Department

Church Management will pay one dollar for any tips which are used in this department. Any tips which you may give of giving efficiency to your work, saving time, or of any other nature which may be of value to the minister will be considered. Just address your envelope "Editor, Dollar Tips, Church Management, Prospect-Fourth Building, Cleveland, Ohio." Unavailable tips will not be returned so the writer is advised to keep a carbon copy.

Continuity in Church Notices

THE moving picture people employ the word "continuity" as a trade term. It means the jibbing of incidents and the merging of events in proper sequence. Some pictures would be better than they are if some attention had been paid to "continuity." As it is, in many cases, the cart is before the horse. The hero goes on a journey and arrives at his destination before the elements of time and logic permit. Blame the continuity writer. He is a high-priced man and ought to know better.

Some ministers have no sense of or appreciation concerning logical order or normal sequence. For instance: "The Ladies' Aid Society will meet in the church parlors on Friday afternoon. The Woman's Home Missionary Society will meet at the home of Mrs. Jones on Tuesday evening." What is wrong in these notices? This: The Missionary Society notice should have been given before the Ladies' Aid notice, because the missionary meeting was scheduled to meet before the Ladies' Aid meeting was to be held. In other words the events of Friday were placed before the events of Tuesday. A little matter? Perhaps. Trifles make perfection but perfection is no trifle.

Prepare a slip for your notices, listing the days of the week, leaving a space between each day. Thus: Monday, Tuesday, Wednesday, Thursday, Friday, Saturday. List the days of the week DOWN THE PAGE. Then as notices are handed to you, write them in under the day on which the event is to occur.—Richard Braunstein, Highland New York.

Sunday School Day at Church

WHEN I came to my present church, children and young people were not attending the regular services at all. To get them started it was thought desirable to begin telling a story or giving a brief talk especially designed for them. It was announced in Sunday school and started. A few came but not nearly so many as was hoped. It occurred to me that a greater degree of success may be attained by setting a certain day in each month as Sunday School Day at church, and enlisting the cooperation of the teachers that more headway might be made. Accordingly it was mentioned in a teacher meeting and was adopted.

The plan was that the first Sunday of the month should be set aside as Sunday School Day at church and each teacher would endeavor to get every member of the class to attend with him or her as a class, and an especial effort to have every member present on that Sunday stay for church. The first Sunday seventy-five children and young people responded.

The plan has been operated for more than a year now. The results may be measured aside from the unmeasurable spiritual results. There is scarcely a first Sunday of the month that there are not as many as 30-50 children. It will be noticed that there are not so many as on that first Sunday, but this attendance may be considered good. In addition the number of children who attend the service the remainder of the month has been on the increase varying from 15 to 25. There are usually some teachers who will not stay themselves, and of course rarely do their scholars stay, but where the teacher co-operates and plans with the children from month to month the response is gratifying.—Paul E. Nelson, Lewistown, Ill.

No-Tobacco Lectures for California

We continue to hear good things of the "No-Tobacco" lecture of Herbert S. Mace in California. Mr. Mace is a Methodist layman of wide experience in church, community and reform work. His lecture, "A Burning Question," is illustrated with stereopticon slides which are reported to be "beautiful, instructive and inspirational." His home address is Redlands, Calif., Box 497. He will be glad to correspond with ministers who are interested in this subject.

ILLUSTRATIVE DIAMONDS

Selected by Rev. Paul F. Boller

BREATHING GOD INTO OURSELVES

"Your boy comes to you and says, 'Father, how can I find the air? The teacher tells me that I cannot live without it, yet I can neither see nor touch it.' Then you take your boy with you out through the front door, on a crisp autumn morning such as this was, and you say to him, 'Draw a deep breath'; and the boy does so and the blood courses more quickly through his veins and his whole physical nature reacts to the cool, fresh air he has inhaled, and he is refreshed and ready for renewed activity. And then you say, 'My boy, that is the air; you cannot see it and you cannot touch it, but you can breathe it and you can know it as an experience.' So it is with God. We can breathe Him into ourselves. We can detect His presence in the interior life. In every noble impulse, in every heightened aspiration, in conscience, imagination, memory, faith, sympathy and love, God is in us and with us. The deepest knowledge that you and I can ever get of God is of the God within."—S. V. V. Holmes in "Religion to Live By."

HE WAS SINGULARLY ASSISTED

"One of his contemporaries said of Robert Bruce, an eminent minister in Edinburgh, in the time of James the Sixth, 'O what a strange man is this, for he knocks down the Spirit of God upon us all.' His power is explained in the account of a Sabbath, when he was preaching at Larbert. A party of gentlemen who had heard him in the morning were waiting for the afternoon service, and, being eager to start on their home journey, sent the bellman to the vestry to find out whether the service could not begin at once. The bellman returned saying that he did not know when the minister would come out; but he believed there was somebody with him, for he heard him many times say with the greatest seriousness, 'That he would not—that he could not go, unless He came with him; and that he would not go, unless He came with him; and that he would not go alone'; adding, that he never heard the Other answer him a word. And the old narrator adds: 'When he came out in a little, he was singularly assisted.'"—Henry S. Coffin in "The Creed of Jesus."

AN UNNECESSARY COURSE

"I knew a man lately in Aberdeen who once occupied a high and honorable position in the educational world. But just when things were going well with him there came a bolt from the blue. His dear wife was stricken down by his side. The light of his life was suddenly extinguished. Darkness fell. Now to some men I know of that terrible experience would have been as an angel from heaven to make them cry

'Nearer my God to Thee, Nearer to Thee.' But this man did not take his trial so. Instead, he simply gave in to it and flung restraints to the winds. He turned the twilight into stark and Stygian gloom by abandoning himself to almost every kind of illicit passion. Soon he found himself to be without home, without happiness, without character, existing but not living in a lodging house. Humanly speaking he became an irreclaimable wreck and died in misery."—In a sermon by D. C. Mitchell in "Sermons by Leaders of the Scottish Pulpit."

THE FASCINATION OF THE UNKNOWN

"Norman Duncan, in his beautiful volume, entitled 'Dr. Grenfell's Parish', tells of meeting an old Newfoundlander, who has fished from one harbour for sixty years. He computed that he had put out to sea at least twenty thousand times; that he had many times been swept out to sea with the icepacks; that he had frequently been frozen to the seat of his punt; that he had weathered hundreds of gales, and been wrecked more times than he could remember: yet the fascination of the Unknown as far as the sea was concerned, appealed to him in his old age, as strong as it did in youth, and he wished he could live his life again, only with a deepened sense of the presence of God, by a growing faith."—T. W. Davidson in "The Fascination of the Unknown."

THE SHEER JOY OF LIFE

"During the winter of 1923-24 one of the Everest party, Leigh Mallory, master at Charter House and leader of the climbing parties on each of the three expeditions thus far made, talked to us in America about the venture. His preface ran something as follows, 'The first question which you will ask and which I must try to answer is this, "What is the use of climbing Mount Everest?" and my answer at once must be, "It is no use." There is not the slightest prospect of any gain whatsoever. Oh, we may learn a little about the behavior of the human body at high altitudes, where there is only a third of an atmosphere, and possibly medical men may turn our observations to some account for the purpose of aviation. But otherwise nothing will come of it . . . And if you cannot understand that there is something in man which responds to the challenge of this mountain and goes out to meet it, that the struggle is the struggle of life itself upward and forever upward, then you won't see why we go. What we get from this adventure is just sheer joy. And joy is, after all, the end of life. We do not live to eat and make money. We eat and make money to be able to enjoy life. That is what life means and what life is for.'"—Willard L. Sperry in "Reality in Worship."

THE END OF A GOOD MAN

"When we ask ourselves, What is the end of a good man? the writer of Genesis says simply and sublimely, There is no end. There is no close, just a crown. One day Enoch's place upon earth was empty, and the people who had known him drew their own conclusions. He had been known as the intimate of God; and what more natural than that, when night fell, he should have gone home with his Friend? A little girl was telling the story of Enoch in her own way. 'Enoch and God,' she said, 'used to take long walks together. And one day they walked further than usual; and God said, "Enoch, you must be tired; come into My house and rest".' That was it. It was the most natural explanation of his disappearance from these scenes of time. And so the friends of Enoch did not worry about him any more."—Hubert L. Simpson in "Altars of Earth."

THE LOVE OF COUNTRY

"Recall also the cripple in Switzerland, when the army of the Austrians was crossing the mountain pass. A great love of country welled up in the heart of the little hunchback. So when the sentinels felt that all was safe, because the heavy snowfall had come, and they flung themselves down to sleep, the cripple, at midnight, when all was still, kept his window up, drew the blankets a little closer, and with his head out in the snow listened, straining to hear the slightest sound. It was his vigilance that detected the approach of the enemy. It was that cripple who wakened the sentinels, and the sentinels roused the soldiers, and the soldiers went up to the pass and held that narrow defile, and saved the valley. What miracles the love of country hath wrought! What a transformer love is! What impossible feats it has accomplished!"—Newell Dwight Hillis in "The Great Refusal."

THE TEMPTATION TO SELF-COMPLACENCY

"In some of the mediaeval paintings of the Last Judgment one sees the saints ranged over against the sinners, and the contrast of serene blessedness with exquisite torture offers a dramatic opportunity for the artist's skill; but if one look through the splendor of color and the gleam of halos to the characters portrayed one may be struck by the complacent satisfaction which marks the countenance of the shining ones. How calmly they survey the woes of the wicked, their wings folded, their placidity undisturbed. 'We are beatified,' they seem to say, 'and we know it. Not even the sufferings of the damned can rob us of our bliss.'"—Francis G. Peabody in "The Church of the Spirit."

ARE WE CIVILIZED?

"I have sometimes wondered if we have not gone too far in claiming to be civilized. Is not that word too ambitious, too pretentious? Certainly we are not civilized yet—if you give the word any worthy significance. If we were really civilized, we should never submit to half the noises by which we are afflicted in this city. No city that is truly civilized would allow an elevated railroad to run through it. To compel women and children to sleep along the line of such a road is an atrocity. A civilized community would not permit it. If we were civilized, the orchestras in half the hotels and restaurants of this city would be sent to the Tombs as disturbers of the peace. If we were civilized, these loud-mouthed hucksters who scream the prices of strawberries and turnips, would all be sent to Sing Sing. And if our civilization were more than skin-deep, these noisy villains who shout our 'extras' with nothing in them at ten o'clock at night, would have been incarcerated long ago. The noises which we permit prove that we are yet in the lower stages of barbarism. When the world becomes civilized, the cities will be quiet. The cities will sit at the feet of Nature and learn of her."—Charles E. Jefferson in "Nature Sermons."

THE APPROACH TO THE BETTER SELF

"The Stranger in Jerome K. Jerome's story, 'The Passing of the Third Floor Back' (the original short-story, from which the play was afterwards made), so idealized human nature that he acted as if everyone were good. Approaching each of the characters in this sordid boardinghouse in London as if indeed the better self of each were the real self, the only self, he finds eventually that they act up to his belief in them. He is, in fact, an objectification of the better self of each one, which comes permanently to abide in them. He is the soul behind the rough exterior of each and all. If we believe in our better self, it will come and speak to us constantly."—Edgar White Burrill in "Literary Vespers."

THE MAYFLOWER AND THE MAURETANIA

"One of our modern essayists has drawn a striking contrast between the 'Mayflower' and the 'Mauretania.' Three hundred years ago the 'Mayflower' landed up here at Plymouth. She was a tiny bit of a boat of only 180 tons and hers was a memorable nine weeks' voyage. It was memorable in many ways. For one thing, the little sailing ship was a temple of prayer. The passengers sang psalms and hymns and spiritual songs all the way over, from shore to shore. God himself was one of the passengers on that historic craft. Three hundred years later another boat made her maiden voyage. She was a great liner. She was huge; she was palatial. She was christened the 'Mauretania.' The 'Mayflower' would go into her smoking room. The first cabin was filled with gamblers and drunkards. A great London daily in describing the trip used three words, 'The smoking room was a bedlam.

Match stands, spittoons, glasses, and bottles were flying in all directions. On arrival at New York she was met by detectives and a dozen passengers were escorted to the police court."—M. J. McLeod in "The Revival of Wonder."

THE EVIDENCE OF A CHRISTIAN

"The noblest question any one can ask himself in this world is this, 'What good can I do?' That is a beautiful prayer which the old Huguenots had in their liturgy, 'Oh God, grant that this day I may be useful to some one.' There is a story told of Sir Bartle Frere, at one time governor of the Cape of Good Hope. He was coming to visit a Scotch home. The master sent one of his servants to meet him at the depot. And this is how he was to recognize him: 'When the train comes in just look for a tall gentleman helping somebody.'"—M. J. McLeod in "The Revival of Wonder."

AN IMPLEMENT FOR GOOD OR ILL

"Here is a knife made of the finest tempered steel! It has an edge on it like that of a razor. There is no magical quality in the knife itself, giving it the power of life or of death. The knife is only a tool—the work it does depends entirely upon the moral purpose which wields it, upon the spiritual forces back of it. In the hands of a surgeon, wise, skillful, conscientious, the knife may readily be used to save life. It is being used to that high end every day in the year, in the hospitals of earth. In the hands of a madman or a criminal the same knife may be just as readily used to destroy life. The knife at best is only an implement wielded for good or for ill by the spiritual force which takes it up."—Charles R. Brown in "Why I Believe in Religion."

ROUND BY ROUND

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit—round by round.

We rise by the things that are under our feet,
By what we have mastered of good and gain,
By the pride deposed and the passion slam
And the vanquished ills that we hourly meet.

Only in dreams is a ladder thrown
From the weary earth to the sap-phire walls.
But the dreams depart, and the vision falls,
And the sleeper awakes—on his pillow of stone.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit—round by round.

—J. G. Holland.

SOURCES OF SATISFACTION

"There is no joy like the joy of service. A man showed a friend two photographs. The first was that of a young man. His face was pleasing, his bearing showed that he was satisfied with the world; but it was the satisfaction of indifference. The second photograph was that of an old man whose face bore the marks of suffering. His whole bearing suggested that he had been a helper of the helpless. He, too, looked satisfied; but his satisfaction was that of one who knows what it is to drink deep draughts of the sorrow of others, who finds his joy in ministering to the needy, who is most content when he is showing another the way to happiness.

"Who are these men?"—the question was asked. "They are pictures of the same man," was the reply. "The first photograph was taken when he was in the high tide of youth. He was a Christian, but he had not learned much of what it meant to serve with Christ. The second photograph was taken at a time when men and women by the hundreds were turning to him for sympathy and help, and were never turned away unsatisfied. He gave himself for those among whom he lived."—John T. Faris in "The Book of Joy."

THE REVERENCE OF JAMES A. GARFIELD

"It is told of President James A. Garfield, when he was a young student at Williams college, that one day he with a number of companions climbed Mt. Greylock, and that they together passed the night on top of the mountain. They were seated around the camp-fire singing college songs, telling stories, and having the good time young folks enjoy on such occasions. As they were about to lie down for sleep, young Garfield took from his pocket a New Testament, and said to the crowd, 'Boys, it is my custom to read a chapter in the Bible and have prayer before going to bed. Shall we have it together?' They readily, reverently joined him, and later remembered it of him, and rejoiced that a man of Garfield's faithfulness to God and to man, to duties and to obligations, should be the one chosen by the United States for the highest of earthly honors."—W. W. Hamilton in "Sermons on Books of the Bible."

PRECEPT AND EXAMPLE

"I was talking several years ago with a gardener who was working for a farmer in the mountains, raising produce for the summer hotels. The farmer made a failure of the venture, and in speaking to the gardener about it he said to me: 'He wasn't the right kind of man to succeed; he kept telling us to go here and to go there. The man to succeed mustn't say "Go," he must say "Come!"' There is a deep philosophy in that countryman's criticism and we may well apply it to ourselves in the matter of the Church. If Smith wants Smith, Jr., to go to church on Sundays, he must not say to him 'Go,' while he lingers over the Sunday newspaper or goes to the golf club. But he must say to his boy 'Come,' and by his example more than by his precept, insure his boy's interest in the church of God."—In H. H. Beatty's "Smith and the Church."

A "Court Room" School of Stewardship

(Continued from Page 545)

Stewardship was in progress we made large use of our church weekly newspaper, publishing pertinent stewardship articles together with a series of telling stewardship cuts loaned by the Stewardship Department of our Presbyterian General Council in New York.

A Stewardship Essay contest also was conducted among the young people of the Sunday school, first and second prizes in money being awarded to the winners in three grades of contestants.

Then on a Sunday night we put on before a great audience that splendid Stewardship Pageant drama, "The Dream That Came True."

And then, we launched out into our budget raising for the new year and ran twenty thousand dollars ahead of last year with six hundred more subscribers on the books, but that is another story and our time is up and our space is limited. We hope many churches will hold "court" and give Stewardship a new trial.

Series of Ten Sermons on Good Roads

7:30 SUNDAY EVENINGS 7:30

- "Road to Victory."
- "Road to Imperishable Fame."
- "Road to Success."
- "Road to Peace."
- "Road to Happiness."
- "Road to Life."
- "Road to Paradise."
- "Road to Honor."
- "Road to Wealth."
- "Road to the Fountain."

These sermons will be twenty minutes long. Timely and helpful.

—Greenwood Avenue M. E. Church, William Alexander Boyd, Minister.

Do Your Hymn Books Say This?

Monologue of the hymn book: "I linger in the serene solitude of a deserted church throughout the week and only on the Sabbath do folks take cognizance of me. My ministry is to cheer them up, to usher sunshine into their hearts, and, as a chosen vessel, to help the worshippers in their communion with the Divine. Yet, I suffer abuse at the hand of the unappreciative. They 'break my back,' try their artistic talents on me, tear the members of my body, and at times 'borrow' me for a 'short' stay in their homes. Many of my mates have strayed, not likely to return. It is obvious that patience is also the virtue of a church hymn book, and that my lot is to serve, to suffer and to wait. But at the same time my head is bowed with a sense of shame because of my appearance. Won't Some Folks Ever Be Considerate of My Feelings?—From the calendar of the Walnut Street Baptist Church, Louisville, Ky.

PROGRAM FORWARD STEP WEEK

PENN YAN M. E. CHURCH

March 29 to April 5, 1925, at 7:30 p. m.

Sunday, March 29

- 10:30—TRAGEDY OF INACTIVITY
- 7:30—THE SUPREME QUESTION

Monday, March 30, 7:30 p. m., Family Night

FATHER'S BLUNDER

Tuesday, March 31, 7:30 p. m., Women's Night

THE WOMAN WHO DARED

Wednesday, April 1, 7:30 p. m., Members' Night

THE LOST BOOK

Bible reading begins 3:00 a. m. and ends 8:00 p. m. in the church

Thursday, April 2, 7:30 p. m., Men's Night

A REAL MAN

Friday, April 3, 7:30 p. m., Young People's Night

A PLANNED LIFE

Saturday, April 4, 7:30 p. m., Musical Night

SPECIAL MUSICAL PROGRAM

Sunday, April 5

- 10:30—A FORWARD STEP
- 7:30—THE THIRD DEGREE

The chorus of 60 voices under the leadership of Mr. Harley C. Mosher, of Fair Haven, N. Y., will thrill and inspire you.

HEAR MR. HOUGHTON PREACH
HEAR MR. MOSHER SING
EVERBODY INVITED EVERY NIGHT
Put stamp and address on other side and mail to a friend.

Forward Step Week—A Plan of Evangelism

Many of the papers of the country have carried the story of the church which read the Bible through in one day. There have been many comments on the Bible Marathon—some kindly, some otherwise. But many of them missed a very vital point. The Bible reading was but one feature in a program covering a week which was announced as "Forward Step Week." The program was worked out by Rev. S. G. Houghton, pastor of the Methodist Episcopal Church of Pen Yan, N. Y.

Here is the program for the week as it was announced:

As for the Bible reading that was a part of the program for Wednesday of the week. The Old Testament was assigned to 147 readers who were to read it in their homes during the day. The New Testament was to be read in the pulpit of the church. The public reading began at 3 a. m. and ended at 8 p. m. There were 68 readers and each one read for fifteen minutes. At the conclusion of the reading Mr. Houghton preached a sermon on "The Lost Book."

Without commenting on the value of such prefatory reading of the scriptures, it is very evident that such a plan has wide publicity values. Inquiries have come to the pastor of the church from near and far. The best evidence, perhaps, that the local week was successful is seen in the results expressed on the service card which is here presented. We have added the number who signed each statement on the card. The results will speak wonders for the plan.

A Fable

Once there was a man who went through his desk and knew why he had saved all the papers he found there.—Baltimore Sun.

METHODIST EPISCOPAL CHURCH

Penn Yan, New York

A DECISION AND A FORWARD STEP

I indicate by my name and cross below some of the things I have resolved to do, God helping me.

I am not a member of the church. I now accept Christ as my personal Savior, and will unite with the church..... 44

NAME

- () I am a member of the church, but have not been as faithful to it, nor as active in it, as I might have been; I hereby rededicate myself to the service of Christ and the church 348
- () I am a member of the church elsewhere and desire my membership transferred to this church 28
- () I am willing to join the SUNDAY SCHOOL 21
- () I am willing to join the MEN'S CLASS, or BROTHERHOOD..... 14
- () I am willing to join the WOMAN'S FOREIGN MISSIONARY SOCIETY..... 7
- () I am willing to join the WOMAN'S HOME MISSIONARY SOCIETY..... 22
- () I am willing to join the LADIES' AID 16
- () I am willing to join the EPWORTH LEAGUE 29
- () I will, when possible, attend the PRAYER MEETING AND CHURCH NIGHT..... 263
- () I will erect a FAMILY ALTAR in my home and join the HEARTHSTONE LEAGUE 46
- () I will adopt the principles of STEWARDSHIP and faithfully give my TITHE for the advancement of Christ's Kingdom..... 135
- () Believing THE CHURCH represents CHRIST in the world, I will make ITS CLAIM FIRST in my LIFE..... 219
- () I do take the CHRISTIAN ADVOCATE, or it comes into our home..... 31
- () I am willing to take the CHRISTIAN ADVOCATE..... 19
- () I WILL DEDICATE MY LIFE TO FULL TIME SERVICE AT HOME OR ABROAD 54

NAME

ADDRESS

CHURCH PREFERRED

The Inevitable Organization

WE all know that it is coming. But here is the first concrete expression of it that Church Management has had. It is known as the Southern California Association of Church Business Executives. The church is learning rapidly these days that good business sense and good business methods are necessary for successful religious bodies. We give here the statement of the organization.

Southern California Association of Church Business Executives

The Southern California Association of Church Business Executives was organized at Pacific Palisades on June 9, 1925.

I. PURPOSE

1. To foster a genuine fraternity among those interested in and responsible for the financial programs of their churches.
2. To improve the business management of our churches.
3. To develop the practice of individual Christian Stewardship in the Protestant churches of Southern California.
4. To increase the financial support for the whole program of the Protestant churches of Southern California.

II. MEMBERSHIP

Any person interested in this purpose may join the association by paying the annual membership fee of \$1.00.

III. OFFICERS

The officers of the association shall be a president, a secretary-treasurer, and a program committee chairman, elected for a term of one year at the first business meeting after January 1. These officers shall have authority to appoint such committees as may be needed.

IV. DUES

The secretary-treasurer shall be given authority to collect such assessments as may be voted by the members at any business meeting.

V. MEETINGS

Meetings shall be held at least four times a year and at such other times as the officers shall determine. Among the topics for discussion shall be the following:

1. Church Publicity.
2. Creating and Equipping a Church Office.
3. Building Up and Managing a Church Machine.
4. Education and Organization for Church Finance.
5. The Social Canvass with Roll Call Sunday and Loyalty Month.
6. Other subjects pertinent to the Purpose of this statement.

Elsie, aged three, was fond of playing telephone, but hated to take a bath. Thinking she would use a little strategy on her, grandma picked up the toy telephone and said, "Hello, is this Elsie?" The child was delighted and said, "Yes, grandma."

"Well, come and get your bath, Elsie."

"Wrong number," said Elsie, dropping the receiver."—Capper's Weekly.

How I Met a Critical Situation

(A copy of "How to Make the Church Go" will be sent to all writers whose letters appear in this department)

The Unruly Daughter

FOR seventy-five years they had faced each other across the street, —a mother and daughter church. The daughter was born in controversy. Five times the daughter had indicated her wish to return to the mother home but was refused.

In 1915 the writer was "called" to the daughter church. It had a modern well equipped building, rooms for Sunday school and young people's work, gymnasium, etc. A substantial endowment helped finance the work and assist the upkeep of such an institution. It looked good to a young man just graduating from the seminary. He accepted the "call." Innocent he was of the past. Innocent, too, of a recent break in its membership caused by an untactful speech of its former minister at a "smoker." This had estranged some "prominent" men of the community.

First the new pastor set out to win back some of these men without whose aid the church would likely close. He did it mostly by being friendly, visiting them and asking their assistance occasionally in some work, but mostly by interesting their sons in a "Class That's Different." It matters not that it was not much different, but it won.

But the real problem! No room for two churches in that town. Some sadly neglected community work needing to be done. A divided community caused by a divided church life. The energies of the community drained. Yet members of both churches had division in their blood. "No use trying to get these churches together!" "Why, we've tried five times and it gets worse every time!"

Let me now change the pronoun and become more personal. I asked my "standing committee" to let me try. They smiled. I asked them to appoint one of their number to visit with me. I proposed visiting every official member of the opposite church. More smiles!

This was three years after I had been on the job. In those three years I frequently attended "prayer meeting" across the way, inasmuch as my church had none. I became personally acquainted with every member of that church. Sometimes I led the meeting on invitation of the pastor. I arranged an exchange with him. Now he had been pastor there nearly 33 years and was past 70 years of age. That exchange was an unheard of thing! He had never preached in the other church. That certainly was strange. When I preached in his church I talked straight talk—union and co-operation. Somehow they took it and liked me for it.

Well, my deacon and I set out one Sunday afternoon. We talked a five months trial union. One man out of twelve thought it impossible and weakly disapproved.

Some weeks later I asked the deacons and trustees of both churches to spend an evening with me at the parsonage. They came—every man. I read to them

that classic on the church from Ephesians. Then prayed and had every man offer prayer. I passed to each man a copy of a Plan of Union for five months. Point by point we read it and discussed it. We came to the end with unanimous approval of all but one point which was slightly changed. (I may add that after much thought and prayer this whole thing flashed into my mind one night during sleep. I jumped from the bed and wrote it all out in less than ten minutes, and I never changed it.)

This story is overly long. The plan was voted unanimously by both churches. I sent the plan to every member of my church with a "yes" and "no" ballot. A few "no" ballots came back but on voting officially it was unanimous.

At the end of four months I called the same men again to the parsonage and to them I submitted a permanent Plan of Union. This union was especially difficult not only because of past differences but because funds were left both churches by donors who had written their prejudices into conditions of their use. It was after much planning and consultation with best corporation lawyers in Boston that we finally overtopped all snags and effected a happy union. These difficulties were technical, however, for by now the spirit was fine and desire for union common.

Today the united church worships in the fine beautiful New England meeting house with its more than beautiful spire, while just across the street, the more modern building has been adapted to parish and community uses.

The young man (myself) and that saintly pastor of 33 years became copastors, one conservative in outlook and the other liberal, and continued so in the most happy relationship until God took the saint on to still better service.—O. A. P., Mass.

Meeting Vacation Objectors

THERE are in every church those who do not wish the minister to have more than they have. This attitude applies to vacations also.

At one of my appointments the official board had granted me the month of August as my vacation, and made that the rule of the church, no matter who should be the pastor. About a year later information came that some thought such action too hasty, because "no one else in the church had that long for a vacation." "How long do they have?" said I. "Two weeks is the longest." "All right," I answered, "I do not want any more than they get, so I'll take two weeks, but I also want an eight-hour day just as they have!" "Then I want my Saturday afternoons off during June, July and August, and I want my two weeks' vacation, and I want 52 days a year off to take the place of the 52 Sundays they have off, for I work seven days a week now! Add those up and compare them to the month of August and see how it balances!" This silenced the objections.

However, I was not yet through with the proposition. I said that the rule should be worked all along the line and in both directions. If I was not to have any more than they had then I should have at least as much. So I suggested that they come to the parsonage, look around and say: "Why, I have a phonograph in my home but the preacher has none,—we must give him one." Also, same reasoning and action regarding a radio, and "paint up and clean up," and furniture, and shades, etc. Then, looking into the yard, the absence of a garage must be noted with: "I have an auto, I see the pastor has none, we must get him one."

These applications of the rule in all directions and in all its fullness silenced further objections, and I have not heard a whisper since.

If we ministers stood up for ourselves more than we do, we'd be better off and would be more highly respected by our people. Don't apologize; but be fair, and insist on a square deal on all four sides of the square. Result: They raised the salary \$200 at conference time so that no change should be made,—this after four years' service in a Methodist Church.—M. E., Md.

Meeting the Infidel

TO have as your nearest neighbor a bitter infidel, was not very cheering for a young pastor and his wife who had just arrived at their first mission station. This man was a striking personality and had a great deal of influence in the community. It was his boast that all of my predecessors had left this station, because of his tactics. He never missed an opportunity of preaching his infidel gospel and just delighted in confounding the faith of young people attached to the church.

At first I determined to adopt the same attitude of the former pastors and ignore this man; but soon found he was a very effective worker for the powers of evil. We felt compelled to take action, so my wife and I determined to call upon him and beard the lion in his own den. Evidently he anticipated our coming and was all primed to make a laughing stock of the minister and his wife, before a few neighbors who happened to be there. It did not take long to discover that his infidelity was very shallow; it being based on a text-book published by the Rationalistic Press:—1,001 Questions on The Bible. Questions that can be easily answered by the average high school boy or girl.

Some years ago the man had real difficulty with the Bible. Being of a reserved nature it was hard for him to approach a minister or Bible teacher to discuss his problems. Feeling that the ministers were ignoring him he gradually hardened and was now bitter and brutal. His problems rose out of his literalistic approach to the Bible. In a simple kindly way we explained to him the modern approach to the Bible. On this first visit part of his difficulties had been removed. After a number of visits to our home he forgot to bring his text book. When moving time came our infidel neighbor was the friend we were most loath to part with. I was glad that the spirit moved us to beard the lion in his den and not to ignore him.—J. T. E., Sask.

Children's Sermon for Rally Day

By Rev. Marion Gerard Gosselink, Philadelphia, Pa.

"Come, and let us build up the wall of Jerusalem."—Nehemiah 2:17.

IN olden times they built walls around cities to keep enemies out.

Such a wall surrounded the city of Jerusalem, but it wasn't strong enough to keep King Nebuchadnezzar from getting in. He broke down the wall, burned the temple, and carried most of the people away to Babylon. Later on when Cyrus became King of Babylonia he allowed the Jews to go back to Jerusalem. They began to rebuild the city but became very much discouraged because their enemies, the Samaritans, bothered them.

A young man, named Nehemiah, was living in the palace at Shushan with the King. He was the Cupbearer, which meant that he had to taste all of the King's wine first to find out whether it was good enough for the King to drink. One day some friends from Jerusalem came to visit him. They told him of the trouble the people were having at Jerusalem, and so he obtained permission from the King to go and help them.

When he arrived there he found that the first thing to do would be to build the wall to keep the Samaritans out. So he called all the people together and said, "Come, and let us build up the wall of Jerusalem." They got busy. It was hard work but they kept at it and in 52 days they completed the task. The enemy couldn't get in now, and they were free to finish the temple and build their homes.

Did you ever hear about the Great Wall of China? It was built 200 years before Christ was born, to keep out the barbarians from the north. It was 1,250 miles long, and so wide that men on horseback could ride, six abreast, on top of it. Several millions of men worked ten years to complete it, and

much of it is still standing today.

In the country of Holland they have built walls called dykes to keep out their enemy, the ocean. If it were not for these dykes, the water would cover the highest buildings. They have rightly called it "Hollow-land."

A little boy by the name of Hans lived there. One day, as he was on his way to school, he walked along one of the dykes and saw a little stream of water-trickling from a hole in its side. He didn't go to school that day and he didn't go home that night. His parents became worried and began to hunt for him. Early the next morning they found him all tired out, but he was still crouching there with his finger thrust bravely in the hole to keep back the water of the Zuyder Zee. He had saved his home and city.

You and I must build walls around our lives to keep out the bad influences. We must be careful to stop up every little crack where sin can creep in. I know of no better way to do this than to come to Sunday school to study the Bible and to learn about Jesus. That will build up good strong walls around our hearts and help us to keep evil out.

And when we come to Sunday school we will be helping to build up the school. Every girl and boy who attends is part of it. We can't have a school that is better than the children in it, for the children are the living stones from which its walls are built. Our motto for Rally Day should be, "Come, and let us build up the walls."

"If every member were just like me, What kind of a Sunday school would our Sunday school be?"

This sermon is taken from *The Child in the Temple*, published by the George H. Doran Co., and is used by permission of the publisher.

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The Story of the Trail

A Sermon by Charles Kristian Orsborn, River Forest, Ill.

"Commit thy way unto the Lord."—
Psalm 37:5.

"To every man there openeth
A way, and Ways and a Way,
And the High Soul climbs the High
Way,
And the Low Soul gropes the Low,
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low,
And every man decideth
The Way his soul shall go."

TO every soul a way, a trail. The story of life and the story of the trail have their points of contact. John Oxenham in this poem, "the Ways" seems to believe that the way of life has the indelible stamp of individuality upon it. He is right as to life and also as to the woodland trail. A throng on a trail is a tragedy. One cannot hear the singing of the birds for the rattle of the cheap chatter of the crowd. The denizens of the forest hide at the approach of many feet and are unfriendly. The thousand beauties of the King's garden save their best for the eye of the solitary soul. The crowd is too hurried to really see the trees and the flowers and listen worshipfully to the story of the trail.

This fact I learned during the first days of a vacation in the northern woods of Wisconsin. A long-time resident of those stately acres told me the stories of his fairyland home, then added, "If you would see these things you must go alone." I wonder if something of the same idea is not in the words of Jesus, "Narrow is the way that leadeth unto life"? Is there not here the suggestion that life is a thing of individuality with its personal choices and responsibilities?

Life in richest variety is not to be found in the crowded street. There is animation, but contrasted with the revelations of life along the wooded trail the street offers tawdry, artificial charms.

"Where the winds sing joy and the daisies dream,
And the flowering meadows glow and gleam,
And the sunbeams color the quickening clod,
And faith in the future and trust in God"—
I walked the northern trails and sought their story.

I was impressed with the generosity of the trail. The city has its places of beauty, but they are guarded with bristling selfish signs. In the Forest

Preserve, circling our city like a girdle of beauty, the wayfarer is cautioned not to pick a flower, try his piscatorial skill, nor carry home the slightest sylvan reminder. In the parks of the city he will find his footsteps ordered this way and that, without any counsel being taken of his desire to wander. The flowers must not be picked, the trees must not be climbed, the grass must not be trodden underfoot. One is tormented by the orderly stinginess of it all.

I am conscious that there are not lacking defenders of the stinginess of the city. They retort, "If the crowds of the city were allowed free rein our nature shrines would soon be ruined. Soon there would be no flowers, nor trees, nor grass if the crowds were allowed thorofare and liberty." That is just the thing that was impressed upon my mind by the contrast of the woodland trail. The city cannot afford to be generous; God's woodlands can be and are. The city parks are man's puny copies of the King's garden. Lowell tells us that—

"Bubbles we buy with a whole soul's tasking;
'Tis Heaven alone that is given away,
'Tis only God may be had for the asking."

As one walks the trail he is conscious that God may be had for the asking. Heaven is given away.

Here the story of the trail touches life. God is ever generous. He is open-hearted and open-handed. We are apt to acquire distorted views of life in the crowded ways of men. Hurry, close bargaining, and careless indifference belong to the street. The highest peaks of satisfaction are apt to be dimmed by the smoky necessities of the city. Amid the changing fortunes of the street we may forget the unchanging God of the out-of-doors. It will hearten us to remember when we walk the way of life that God has hemmed all our way with the lavishness of His love, wisdom and power. "The heart of nature is the heart of God."

Some of us may be tempted to doubt the generosity of God. We have seen the wicked flourish and the righteous suffer. We cannot see the lavish loving kindness of God proclaimed by some. What is the trouble? May it not be that our standards of wealth and poverty have partaken of the artificial qualities of the street? Are the treasures of God the chattels of the markets of men? Is it not true that all

the things worth while are God's free gifts to men?

"No matter what my birth may be,
No matter where my lot is cast,
I am the heir in equity
Of all the ages past."

Is not that true? I share the benefits of all the vision, fortitude, and sacrifices of a Columbus, a Luther, a Washington, a Lincoln? Furthermore, mine is the eternal heritage of an unfettered soul. I can reach into the fellowship of the saints of the ages, I can commune with God through our Lord Jesus Christ, I can project my faith into the future and glory in the hope of heaven. All about me are God's free gifts. I revel in a thousand beauties and wonders of nature, so that it is no hazy dream but a real spiritual victory when I stand up and say "The world is mine and I can nevermore be poor." God is generous. The evidences of His love are all about us. The best and beautiful is near in common confusion. God's promises are "Yea and amen"; He has given and does give freely of the things that matter most—

"'Tis our estranged faces
That miss the many splendored thing."

In the Northland I learned that the trail has its turnings, treacheries and obstacles, but also its progress. Did you ever see a straight trail? Did you ever see a trail without a fallen tree? The street is surveyed and charted. It is the street that is called "Straight." It may be beautiful in its paved stolidity, with its orderly rows of sentinel trees and square curb-stones, but who will claim that the street matches the beauty of the trail?

Why does the heart warn toward the trail? Because it is so true to life. Life has its surprises, its turns, its twists and treacheries. Life, like the trail, makes its way through the valleys to the glories of the hill-top. Life, like the trail, is progressive.

This is one of the best chapters in the woodland story. We are so apt to give way to artificial artistry and cry for life to be patterned after the straightness of the street. The street is easier to travel; but it has not half the rewards of the trail. "Narrow is the way that leadeth unto life." How is it in the story of civilization? The Christian world stood aghast when the full intent of the Central Powers dawned upon it. Can this be the twentieth century? Is there any hope for civilization? Has Christianity failed? These were the questions that racked

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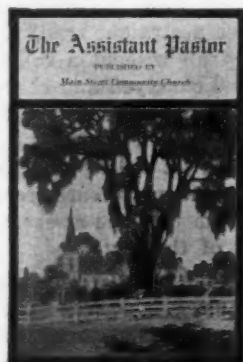
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our mind. Then we learned that what looked like the end was after all but a turning in the road. The trail of civilization is slow, winding, but progressive. I think we are beginning to see with Thomas Curtis Clark that—

“By the unsheathed swords of reeking eras,
The strifes of centuries rapacious,
The dread Dark Ages of superstition,
Love finds itself. The beasts are conquered;
The clouds are driven, the sun's fresh splendor
Enwraps the waking world in glory.
From out the death of hatred's slaughter
Springs Faith, enduring; Hope, far seeing;
And Love, triumphant.”

It is so in the life of the Church. The Church is not to be made suddenly “without spot, or wrinkle, or any such thing.” Slowly, by the urging of victory and defeat the Church has moved along the way that leadeth unto life.

It is the same in the story of the individual. Try as we will to straighten life to the chart of one supreme purpose, we find the way twisting, turning, and bristling with obstacles. That is why

“God broke our years to hours and days,
That hour by hour, and day by day,
Just going on a little way,
We might be able all along to keep quite strong.
Should all the weight of life
Be laid across the shoulders, and the future rife
With woe and struggle, meet us face to face
At just one place,
We could not go:
Our feet would stop, and so,
God lays a little on us every day.”

It is written “Jacob went on his way and the angels of God met him.” This suggests the very best counsel to those who would travel the trail of life successfully. Go forward, the turning yonder may reveal the presence of the angels! Around the bend in the road reveals the glory of heaven.

As I travelled the trail of the northlands it was a joy to discover that it never lost romance and power of revelation. The last step of the trail is apt to be just as beautiful as the first. In fact many will testify that the trail gathers beauty nearer the end. It was so with our northern trails. Trail after

trail led to the glory of the sunset. The end of the trail was oftentimes tinged with wonder. May this not also be true of life? Despondency is not the spirit of the trail. If youth has its imaginations, middle age its victories, old age may have its glorious prospects as well as happy retrospects. Here is a stirring song of the trail:

“With every rising of the sun
Think of your life as just begun.
The past has shrivelled and buried deep

All yesterdays. There let them sleep.
Nor seek to summon back one ghost
Of that innumerable host.
Concern yourself with but today,
Woo it, teach it to obey
Your will and wish. Since time began,
Today has been a friend to man;
But in his blindness and his sorrow
He looks to yesterday and tomorrow.
You and today! A soul sublime,
And the great pregnant hour of time,
With God Himself to bind the twain;
Go forth my soul, attain; Attain!

Anyone in the northern woods will tell you that the pleasure of the trail is increased tenfold with the service of a competent guide. He knows what there is to be gained, he knows every turn and treachery, he knows every step to the very end, all the joys of the trail are closed to the one who goes unguided. He is apt to miss the treasure groves of real beauty, or becoming disheartened turn back just a step or two before he would receive the reward of a radiant revelation. Or he may become enmeshed by some trickery of the woods and winds. The trail is better travelled with a guide. When it comes to the way of life we had better take counsel of Jesus, “The Way, the Truth and the Life.” He will reveal to us the depths of the divine generosity; there is not a turn of the way too subtle for his wisdom; he will never leave us nor forsake us, and in the joy of his companionship the trail, even to the end, shall be bathed in the glory of God. The last counsel, even as the first, is

“Commit Thy Way unto the Lord.”

“What's the matter?”

“Why, I wrote a long, flowing article on milk, and the editor's condensed it.”

Service Card

We take this service card from the weekly calendar of the First Methodist Episcopal Church of Ludington, Mich.:

PASTOR'S INFORMATION

Desire to unite with Church.....	Desire interview with Pastor.....
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Sick or shut in.....	New family.....
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NAME	ADDRESS

Please check and drop in collection plate, or mail

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IF your church was in debt, in debt so far that people commented on the fact that you were "two steps ahead of the Sheriff," would you deliberately go into more indebtedness by buying \$500 worth of advertising space to run this advertisement?

You think you wouldn't? Well William L. Stidger did. He displayed it in three Detroit papers. By Sunday night the ads had been paid for by men who had read them and admired the nerve of the preacher.

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WE KEEP WHISTLING IN THE DARK

You who read this ad have heard all sorts of rumors about the big debt; the almost overwhelming debt that we have in our church. You have heard that we are only about "Two steps ahead of the Sheriff" all the time at

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East Jefferson and Garland

Which is literally true. In order to set at rest all rumors we are telling friends the actual facts in the case. We think that they will understand us better if they know that we have a debt of

\$220,000—Two Hundred and Twenty Thousand Dollars!

Which means that we have to pay every week of our lives in interest alone—before we even start to pay the running expenses of our great church

Two Hundred and Fifteen Dollars Interest!

Maybe this will do two things: It will help those who read our ads and follow our program to understand us better. Lots of times when we have \$3,000 interest due on Monday morning we use these ad columns to

Whistle in the Dark to Keep Up Our Courage!

A great crowd at St. Mark's helps us to keep our courage up. It also helps us to pay the interest. It also makes us feel that we have a lot of friends who are interested in our burden—the heaviest church burden in America, for: **WE ARE NOT ONLY THE CHURCH WITH "THE BIG HEART, THE BIG CROSS, THE BIG CROWDS"** but we are also the church with

"THE BIG DEBT"

The Heaviest Financial Burdens in America!

We are six miles from the center of the city; we have none of the ordinary helps that most churches have. We haven't a single rich man in our membership; we have no man who gets a salary of more than \$5,000 a year; we have no beautiful church architecture; we do not even have a Pipe Organ.

Yes, We Have No Pipe Organ to Play!

Most people are surprised to find that we have such crowds; and that we are doing such a big piece of church work when we don't even have a Pipe Organ to help out. We cannot afford to buy a Pipe Organ. We wish we could but we have to get along with what we have. Some day we are praying and hoping that some man will come along and give us a Pipe Organ—and invest that much in God's work. We are waiting and "Carrying On" in the meantime, and meeting our honest obligations with a smile.

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"I Have Grown Taller Today!"**

**SECOND: Dramatic Book Sermon in Evening
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**THIRD:
Another Beautiful "Silent Sermon," Under the Spotlight**

**FOURTH:
Earl Dodds in a Beautiful Sea Ballad**

**FIFTH:
The Old Fashioned Organ Hidden Away Playing "Silent Night"**

**SIXTH:
That Wonderful Christmas "Big Sing" With Trumpet and Violin and Old Fashioned Organ!**

Note: We have—in spite of our debt—been compelled to buy 300 new Hymn Books; 150 new chairs to seat the crowds—and to invest close to a thousand dollars in raising three rows of back seats in our galleries, putting in an additional row to accommodate the large crowds that come. For three years in our gallery several hundred people have been willing to sit in seats from which they could not even see the pulpit or the speaker. Our evening crowds are generously helping us to pay for these additional Hymn Books, chairs and new seating capacity in our gallery.

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BOOK BROADCASTINGS



What the Writers have to Offer

Sermons

The Inner Circle, by Trevor H. Davies. (Geo. H. Doran Co., 314 pages, \$2.50.) Here is a volume of sermons by a Toronto minister, sermons with a rare quality of spiritual insight and poetic expression. The volume has a sub-title, "Studies in the Associates of Jesus," and the preacher has given us fourteen such studies in the volume. One is of Nicodemus, "The Fashioning of a Disciple." The preacher seems to have put himself into Nicodemus' place and frame of mind, and to have passed with him through the three significant stages of discipleship which he discerns in Nicodemus' experience, the interested but skeptical mind, the open mind, the resolved and obedient mind. How he makes us fall in love with Nicodemus of the open mind when he pictures him, having passed himself from prejudice to open-mindedness, standing before the Sanhedrin and appealing to its members "that they should disabuse their minds of prejudice, and at least give Jesus a hearing." What a sentence is this for these times of threatened schism in the church, "Loyalty is never safe unless it is illumined by means of an open mind." Another of the sermons is on Nathanael, "An appreciation of Reality." "The Pharisee did not know that he was 'a Pharisee' . . . He did not know that he was a hypocrite . . . There is a hypocrisy which deceives others . . . The Pharisee deceived himself." But Nathanael "was one who dealt sincerely with himself. An inexorable judge sat upon the tribunal within his own heart and passed sentence according to the deed. It was not merely when he faced the world that he was honest; he was honest when the eye turned inward and the heart lay plain." The sermons are full of such flashes of insight; their language has the lure of poetry. They will do good to preachers and laymen.—L. A. G.

The Gospel and the Modern Mind, by Walter Robert Matthews. (Geo. H. Doran Co., 188 pages, \$1.75.) Dr. Matthews is dean of King's College, and has served as chaplain to the King. The present volume is made up of the material used in a series of sermons preached in the summer of 1924 in St. Bartholomew's Church, New York City. The sermons have been re-written, however, and form now, as the author says in his preface, "an essay in popular theology." They are designed to help educated and thoughtful men and women who have adopted modern ways of thinking in other departments, but have not been able to adjust their religious thinking to this modernity. The book recognizes the difference between the Gospel as it appears in the synoptic

Gospels, and in "John" and Paul, but insists that the teaching of "John" and Paul is no perversion, but rather an interpretation of Jesus. Everything is implicit in his Gospel. The author falls into a curious error when he states, by unavoidable implication, that to "all the apostolic writers," Jesus' name is "Immanuel, God with us." As a matter of fact, this name is nowhere in the New Testament applied to Jesus. Matthew, misquoting Isaiah 7, understands that Jesus was so to be called, but immediately informs us that he was not so named. The present reviewer finds it impossible to agree with the author, too, when he states (pp. 70, 71) that Jesus could have escaped death without difficulty and without disgrace. Had he kept away from Jerusalem it is probable he might have continued his preaching undisturbed. But that is exactly what Jesus could not do. He had to carry his message to the leaders at Jerusalem. The political crisis was growing urgent. There was no success short of winning Jerusalem. It is hard to reconcile Jesus' Gethsemane prayer with the author's view that he went courting death. At this point, we have the Gospel redefined under three heads: (a) God has revealed himself in a human life; (b) the life and death and resurrection of Jesus have an eternal significance as God's word of love and reconciliation; (c) with Jesus, there has entered the world a spirit which can save society and achieve the ideal of brotherhood. From this point, the book becomes more philosophical. The idea of God as a "projection" of our ideals is adequately dealt with; God is described as "personal," which is not the same as saying "God is a person." By saying God is personal, is meant that he is living and active, with self-conscious reason and with value judgment, and he is one; he is "the bearer of value and the Father of our Lord Jesus Christ.—L. A. G.

Parish Administration

Thirty Tested Programs, by Rev. J. Elmer Russell. (Published by the author, Binghamton, N. Y., 61 pages, (paper) 75 cents). Mr. Russell has done a very thoughtful and helpful thing in distributing this little book of Sunday evening programs. There is no problem which teases the brain of the minister more than the one of the Sunday evening service. It must be made serviceable and attractive enough to draw and hold a congregation. These programs have been used successfully in the North Presbyterian Church of Binghamton. The author hopes that they will be suggestive and helpful to others. They surely will be. To our mind there is a field for such booklets in which one pastor passes on his good

things to others. We believe that many will want to take advantage of these programs. We know of no place where more can be secured for the money.—W. H. L.

Church Music

The Accompanist's Manual, by George S. Schuler. (The Bible Institute Colportage Association, Chicago, 25 pages, bound in heavy cover paper, price 50 cents). What this manual tries to present is not the whole subject of piano accompaniment, but rather the matter of interludes, preludes, and ornamental chords. The manual is in a way supplemental to the author's "Four-Point Harmony." Suppose you are a pianist and wish to know how to play appropriate chords between stanzas. This manual will tell you. It shows you how to do it by presenting to your eyes in musical notation the variations that may be played on various fundamental chords. The second part discusses and presents ornamental or fancy chords, which are especially valuable after a stanza has been sung or when the melody is being sung in unison. The reviewer wishes the author would prepare a manual showing how he thinks the accompanist, either on organ or piano should play the hymns themselves, the phrasing, the tempo, the volume of tone.—J. E. R.

* * *

Stories of the Great Hymns of the Church, by Silas H. Paine. (New Era Publishing Co., Montclair, N. J., \$3.00). Many, like this reviewer, remember the late Silas H. Paine, whose benignant face shines forth in the frontispiece of his posthumous volume, and recall how enthusiastically he pursued hymnology as a hobby during the busy years when he was making a fortune in Standard Oil and found time to collect a vast hymnological library and to make radiant the vesper hours at Silver Bay and elsewhere with his gripping hymn stories. They will rejoice that these stories have been published, and in so attractive a form,—a volume of almost 800 pages, with a foreword from Luther D. Wishard of Y. M. C. A. fame. Mr. Paine's collecting of hymn-books and hymnological data extended over many years. The phrase on p. 291, "During the latter half of the last century" (referring to the 18th century), betrays the fact that some at least of this book was written over twenty-five years ago. He would probably have modestly disclaimed any originality in his stories as to the origin of the hymns, which stories occupy less than one-quarter of the book and are drawn from the usual hymnological authorities. From pages 68 to 462 nearly one-half of the book is made up of quota-

tions from newspapers and other periodicals and books, largely on hymnology; credit usually being given. Beyond that point the credits as to sources seem to be generally omitted. The book will be valued chiefly as a repository of interesting stories on the use of hymns, incidents that might otherwise have been forgotten. Probably Mr. Paine's habit of accuracy would have prevented such errors finding their way into print as "Armenian" (p. 234) for "Arminian," "verification of the Lords Prayer" (p. 240) for "versification," and the misspelling of Kirke White's name (p. xvii). His work generally has avoided most of the pitfalls that beset the careless hymnologist.—C. F. P.

Religious Education

The Curriculum of Religious Education, by William Clayton Bower. (Charles Scribner's Sons, 283 pages, \$2.25). Here is a book for those interested in the problems of religious education. The theory of the curriculum is discussed from all angles. The author conceives the curriculum in terms of enriched and controlled experience. Thus placing experience at the center of the educational process, exception is taken with the old traditional view, which placed materials at the center. "Until a way can be found for the teaching of morals and religion as a part of the experience of normal life there must remain a doubt as to the practicability of teaching morals or religion at all," is one of the challenging statements of the author. The first four chapters of the book deal with the curriculum as discipline, as knowledge, as recapitulation, and as enriched and controlled experience. The next three deal with the worth of present experience, the nature of experience, and how it is enriched and controlled. A discussion of the origin and function of knowledge, and the principle of reality and continuity follow. The heart of the book is reached in the discussion of what constitutes the curriculum, the analysis of experience, historical subject-matter, method as a widening experience, social participation, and the principle of adaptation. The closing chapter on a dynamic curriculum is very fine. There is a comprehensive bibliography appended. The book is for discriminating readers, both lay and clergy.—P. H. Y.

Doctrinal

Knowledge of God in Johannine Thought, by Mary Redington Ely. (The Macmillan Co., New York, \$1.50). It

is so easy to assume that one writer is using terms and phrases in precisely the same way as another that we need to be reminded that distinct nuances of thought are lodged under the same words as used by different men in different ages or even in the same age. It is well worth our while to seek to ascertain these differences; for the truth comes to us with a far stronger appeal when we know what the particular message is as distinguished from other and similar messages. In the book before us Miss Ely has not undertaken to give us a complete summary of the Johannine theology as contrasted with that of Paul or of the other New Testament writers, but has rather given herself the task of finding out what the author of the Fourth Gospel means when he says—"This is life eternal that they should know Thee, the only true God, and him whom thou didst send even Jesus Christ." Since Christianity in its evolution has touched the world in so many ways and in its formal statements as set forth by its teachers has itself been influenced in so many ways, Miss Ely has in introducing her discussion very appropriately considered what other teachers have meant when they have referred to "knowledge of God." From the great prophets of the Old Testament down to the Greek philosophers just before the Christian era as well as to the Apostle Paul in the New Testament and to the theologians and heretics just after the apostolic age this term "knowledge" has ever been a potent watchword. With Paul knowledge of God is an ecstatic gift calling for no reasoning nor reflective endeavor. It is somewhat akin in the way he conceives it to the saving influences of the Greek mystery-religions. With the writer of the Fourth Gospel, however, "knowledge of God" has a very distinct intellectual and ethical content. In founding our religious experience upon Jesus Christ Paul does not feel it necessary to say much about Jesus himself beyond that he was born, and lived, and died, and arose from the dead and ever liveth. The author of the Fourth Gospel cannot feel assured that he is presenting to us the knowledge of God till he tells us how it was set forth in the life and deeds and words of Jesus. This book by Miss Ely is a very definite aid to those who would understand the message of the Fourth Gospel.—W. C. W.

* * *

Introduction to the Textual Criticism of the New Testament, by Prof. A. T. Robertson. (George H. Doran Co., 300 pages, \$2.50 net). As one looks over

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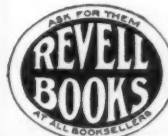
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the long list of carefully written books by Dr. Robertson one wonders how he has ever found time to do so much work. This last book has been prepared as a textbook on Textual Criticism for the use of theological students. Having failed in trying to get some one else either to revise existing books or to prepare one of his own the author says: "In sheer desperation I have come back to it—that is to the preparation of a textbook—that my own class and others also may have the method of Hort with sufficient fullness for the student." Ministers who are keeping their Greek Testaments as working tools will also find value in this book. It will help them to understand why one reading is to be preferred to another. Dr. Robertson goes into the subject of the Greek manuscripts thoroughly and yet in an interesting way. He begins with the Greek text which lies back of the King James Bible, and shows why that the best in its time is now out of date. The author still hopes that in Egypt papyrus copies of parts of the New Testament may yet be found which will be better than anything we now have. He voices the hope of another that a full Greek text of the Gospel of Mark giving the original closing verses may be discovered. Facsimiles of verses from early Greek texts are given and add to the interest of the book. The bibliography of fourteen pages at the close has probably never been surpassed and may never have been equaled for completeness.—J. E. R.

Devotional

The Faith of St. Paul, by D. M. Ross. (George H. Doran Co., \$2.00). It has well been said that no one has suffered more at the hands of his commentators than has St. Paul. Many of the weird and gruesome teachings for which he has been blamed is due to the imagination of his interpreters. For those of us who are disposed to pass by Paul and his teaching because of past extravagances this book is an excellent antidote. It presents a simple, straightforward, and intelligent outline of his religious experience and subsequent teaching. If it has a defect, it is almost a virtue, for here we have Paul pictured with possibly a bit more simplicity than the facts might warrant. Even so reverent a teacher as Dr. Jowett is said to have once suggested that sometimes the apostle to the Gentiles was overwhelmed with the exuberance of his own verbosity. We rejoice in such a sane and simple explanation of Paul as Dr. Ross presents us. He believes that Paul was dependent upon Jesus for the main substance of his teaching. He attributes his zeal against Christianity before his conversion to his keen understanding of the fashion in which the teaching of Jesus undermined the structure of rabbinic Judaism. The keynote of Paul's life he finds in his desire to be a good man, an impulse which found its fruition in loyalty to the man of Nazareth. Because of this zeal for a good life, he finds Paul to be a truthful and interpreter of Jesus. Paul's discovery of the supremacy of love gave to him a new vision of the worth of man, the character of God, and the future of humanity.—J. R. S.

The Gospel of John, a handbook for Christian leaders, by Benjamin W. Rob-

inson, professor of New Testament Interpretation, Chicago Theological Seminary. (The Macmillan Co., 275 pages.) For three hours one evening the reviewer yielded himself to the spell of this fascinating book, and other hours since have been gratefully spent in its company. When one takes up a book on the Fourth Gospel his first inquiry is as to the view the writer has as to the authorship of the Gospel. Professor Robinson disagrees with those who hold that the John who wrote the Gospel was the brother of James and one of the twelve. However, he believes that the writer was a disciple of Jesus though not of the twelve, that he was a youth living in Jerusalem, either a Greek or a Hellenist, whom Jesus came to know toward the end of his ministry and to love. On this basis the Ephesian Gospel comes from an eye-witness. In the second chapter several alleged characteristics of the Gospel are pointed out, controversy with the Jews, polemic against the sect of John the Baptist, a religious rather than a historical purpose, emphasis upon the historical Jesus as the source of the Christian religion, the large use of symbolism, the resemblance to the teaching of Paul, hostility toward Gnosticism, a different view of the second coming than that of the synoptics, a peculiar idea of the church, the prominence of the three words, light, life and belief. Professor Robinson believes that "the contents of this Gospel were spoken before being published, and were written down pretty much as spoken." Very likely few will agree with all of the interpretations but the book as a whole has been to the writer wonderfully stimulating and thought provoking. This is Professor Robinson's conclusion: "John's own conclusion to his Gospel characterizes it as a collection of 'signs' selected out of Jesus' ministry in Judea and in Galilee. These signs are explained by John as having significance not only with regard to Jesus' divine mission during his first stay in the flesh with his earliest disciples, but also with regard to his continued spiritual work during his second stay in the power of the Spirit among his later disciples. John thus gave to Jesus' life a universal and eternal meaning. But he employed no abstract method in doing it. He portrayed a flesh and blood Jesus, but in such fashion that each act selected by him became an example and a sign under the wizardry of his interpretative skill. He internationalized and universalized Jesus by extracting from his deeds spiritual significance and power of the highest potential."—J. E. R.

Rejoicing in the Lord, by B. B. Sutcliffe. (The Bible Institute Colportage Association, Chicago, 54 pages, 35 cents.) This pamphlet contains the reports of lectures on the Epistle to the Philippians which the author has delivered before various classes. It is neither a critical or literary study of this epistle but rather a treatise for the reader's better understanding of the character and sufficiency of the Christian's rejoicing and experience. The author divides the epistle for his discussion into The Salutation and Prayer, The Christian's Principle of Life, the Christian's Pattern of Life, The Christian's Prize of Life, and The Christian's Power of Life.—R. W. A.

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Historical

The Historical Development of Christianity," by Oscar L. Joseph, Litt. D. (Charles Scribners Sons, 189 pages, \$1.50). In this little book we have a fascinating story of the development of Christianity. Beginning with the mission of John the Baptist to which a paragraph is devoted the reader is carried forward to the age in which he lives. The narrative is compact, but it is far from being a dry resume. We have here a real philosophy of history. The problems the Church faced in the past are presented and the way they

were met. "Most of the experiences which vex the earnest minded men and women of today have been a part of the consciousness of earlier centuries. Those who know the answers which were given centuries ago are less inclined to regard such problems as unanswerable. "So says the preface, and also declares speaking of the purpose of the book, "It seeks to enable the intelligent Christian to trace his convictions back to their historical beginnings, while understanding the march of progress and the contribution of each age to it. There are few who will fail to discern the guiding hand of God in each great emergency and to be reassured regarding the abiding foundations of the Church." The closing paragraph is an illustration of the spirit and style of the writer of this unusually valuable book: "Providential revivals have followed periods of decadence and stagnation. The Church has verily had a checkered career, but ever and anon it has risen from the ashes of its desolation, to take hold again of the torch of truth and to lead toward the City of God. Empires and kingdoms have risen and disappeared. New forces are making trial of their strength, but their antagonism and threatening need not alarm the Church nor should they be treated as negligible. The Church which is alive to the needs of its own day has the assurance of being able to meet them, with tools forged on the anvils of eternity. The building that has weathered many storms needs to be renovated and enlarged, but the foundation is secure."—J. E. R.

Altars of Earth (Studies in Old Testament Humanism, by Hubert L. Simpson, M. A. (George H. Doran Co., 256 pages, \$2.00 net.). One cannot read this volume without being impressed with the large amount of usable material for present day teaching and preaching that the author finds in the ancient sources of Genesis and Ecclesiastes. The book offers a remarkably human interpretation of these portions of the Old Testament. For example, he connects the garden story with the life story of every child, the real presence of the divine in human life, the eternal charm of innocence, the God-likeness of man, the ideal marriage, the joy of work and the place of rest, etc. The author states that he writes for those "who desire to know the precise value of these Hebrew stories for faith today. It is for them that this book has been written, seeking to show how these scriptures in their final canonical form mediated God to the people to whom they came at first, and how they do so for us today." It should be said that throughout his interpretations the author distinguishes carefully between the abiding spiritual truth and the historical accuracy of the ancient stories. —P. F. B.

Various Topics

The Spiritual Pilgrimage of Jesus, by James Alex. Robertson, D. D. (George H. Doran Co., 288 pages, \$2.00 net). This volume attempts to present the inner spiritual experiences of the real Jesus on the basis of the synoptic narratives, in the light of good scholarship and with the psychological approach. Its aim is to uncover the self-

consciousness of Jesus. The author combines moral insight, spiritual penetration and critical analysis in his task. He opens his book with this sentence: "The greatest spiritual fact that has ever emerged in the long story of the human race is Jesus of Nazareth's consciousness of God." He considers his subject under three main heads: The God Consciousness of Jesus; The Divine Vocation of Jesus; The Cross in the Experience of Jesus. In the Foreword, Dr. James Moffatt says of the author: "What he has produced seems to me to be a singularly attractive piece of work." The original element in the book is the author's free and large use of the imagination in his effort to reveal the Master's mind. Sometimes we wonder if he is not reading too much of himself and his own spiritual experiences into it. Yet we agree with Dr. Moffatt's remark that "the main point to be borne in mind is that such a use of the imagination as the writer makes is legitimate in principle, whatever may be thought of the particular results." Principal Alexander Whyte is quoted as saying of this book: "It has hardly been out of my hands since I first opened it." We are confident that the preacher who will spend much time with this book will be richly rewarded. He must not attempt to "skim" through it, however.—P. F. B.

An Episcopop White Book, by Herbert Warren Hunter. (The Woolverton Printing Co., 96 pages, 50 cents). This is a book written in the form of a conversation between a lawyer and a banker regarding the virtues of the Protestant Episcopal Church. It is intended to set forth the historic position of the church and its attitude toward the Roman Catholic Church, the Protestant churches, and creedal and social questions. Distinctly an Episcopal document it will help members of that church to better understand their church and it will afford an insight to others who may be interested in getting an inside view. It is attractively bound in imitation vellum, imprinted with gold.—L. H. W.

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Looking Towards the Heights, Rev. O. C. S. Wallace, \$1.60.

The Newspaper and Religious Publicity, Richard Beall Niese, \$1.25.

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A Way to Peace, Health and Power, Bertha Conde, \$1.50.

The Bible Institute Colportage Association, 826 N. LaSalle St., Chicago, Ill.

Why Contend For the Faith, Rev. James M. Gray, 7 cents.

Why a Christian Cannot be an Evolutionist, Rev. James M. Gray, 7 cents.

Where Are the Dead?, H. C. Marshall.

Archeology's Solution of Old Testament Puzzles, John Urquhart, 35 cents.

The Macmillan Co., 60-66 Fifth Ave., New York City.

Quaker Thought and History, Elmer Grubb.

A. S. Barnes & Co., 7 W. 45th St., New York City.

Recreative Athletics, Playground and Recreation Association, 60 cents.

Duffield & Co., 211 E. 19th St., New York City.

The Moral Obligation to be Intelligent, John Erskine, \$1.50.

Cokesbury Press, 810 Broadway, Nashville, Tenn.

A Gospel for the New Age, C. N. Buchanan, \$1.50.

Straight Edge Pub. Co., St. John, Kans.

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Beware of abusing time, because it takes time to ease an uneasy conscience just when you are bent for pleasures.

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Time is the bread and salt of your earthly existence and your material blessings will greatly depend upon the ways and means you spent your time. The value of time does not depend upon how much of it you have put into something, but rather how much of that something you have created during your time. On your job, whatever life occupation may be, you are not paid for time, but rather on what you can do with it, this again will depend on what you have done with your time in the past; and your future prosperity on what you are doing with your time today.

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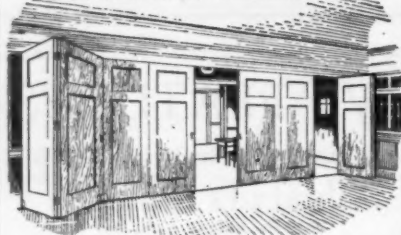
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Types of Country Preachers

A writer under the title "Country Woman" in a recent number of *The Christian Advocate* (Nashville) comments on the various types of ministers who have pastored her parish. The observations are so keen and worthwhile that we want to pass them on to the readers of *Church Management*. After saying that the country folk are hungry for good preachers, she tells of the virtues of those she has known. With men of the qualities here presented the country church is safe.

I HAVE never seen one man who felt sorry for himself in the country church rise above the little church. It is the men who think of the little field as a great chance to accomplish something and are not self-seeking who hear the call to come up higher. There is a great difference between healthful ambition and self-pity.

We have had young men who were so busy about their father's business that they roused us from lethargy to second their efforts to group the children into missionary activities, to direct the play life of the older boys and girls, and to crystallize the efforts of the elders into work that accomplished something for the kingdom. Nothing was left at loose ends. There was no spending a whole day in a home eating a heavy dinner and being stupid and sleepy afterwards. The pastoral calls were never omitted, but somehow we know that when the minister came it was to enlist our aid in something more worthy than spending a whole morning getting up a big chicken dinner.

For example, we had one man who did not tarry long with us but who did give us a real program while with us. We were sorry to see him leave but knew it was the inevitable result of his fine work. He never lamented that we were few in number but went ahead showing us how a few could work successfully. He enlisted the boys and girls in an educational program, and to this day many of them have never forgotten the outline he taught them for Bible study. It was so clear and comprehensive that the book became a real volume to them. And in the social life he lifted them above the kissing games and rough horse play into which some of them had fallen. Everything took on a higher tone, even in the country school. He was full of resources in the way of games and

clean fun, and when it came to athletics the boys adored him. Some of our ministers had been so dignified that they could not swim or play ball with the boys, but he was always in for good fun, though he never neglected his real work.

And we have had older men, men who had not the physical strength to carry on in the big churches, who came to us so sweet and full of the belief that they still could work for the Master that they need special mention. It is hard for any man to feel that he must go to a lower position from a worldly standpoint, so the minister is no exception. We had one scholarly old gentleman who came driving up rain or shine and who gave us of his best Sunday by Sunday. He who had stood before great congregations and received large salaries never reminded us of those facts but preached with fervor and vigor. His strength was waning, but his mind seemed to grow more clear and alert with the passing years. He could not go swimming with the boys and play baseball, but he had a youthful heart, and they loved him.

The temptation to slump in the small church and to feel that he cannot go any lower in the scale without leaving the ministry entirely comes to all preachers no doubt. We have had several like that soured and bitter and lazy, but they are the exceptions and not the rule. Most of them have been men who saw the needs and did their best to supply them. They may not have been great preachers, but in pastoral work they made up much of that. There is no substitute for being the close friend of every family in the congregation and ministering to them in joy and sorrow. Our successful pastors were always men with a keen desire to be helpful to Christians and to see others become Christians. One middle-aged man in particular came to us when even the most hopeful members were talking of abandoning the church and by his work built it up until today we still count many things from his pastorate. He did not seek for himself but for the kingdom. One stubborn old father he persuaded to send a son to college because the son had his heart set on the ministry. How he did it we never knew, but that boy is now a successful pastor of a city church. He was the means of bringing about a revival, and the church took on such life that nobody to this day talks of closing it, though many churches near by have no services.

It would be hard to tell why we loved many of these men and why we called

them successful, except that they went at things as if they thought a little church was worth just as much in the sight of God as a big one. They encouraged us to have entertainments on special occasions, they helped in the social life, they taught us that giving missionary money was not impoverishing ourselves but helping the church, and they opened our eyes to great possibilities and then helped us accomplish them. Through their efforts we looked for something besides mere goodness in our Sunday school officers and teachers. We learned through their leadership to ask for and receive aid from larger churches, not aid in money but in inspiration and help. We were ashamed of sluggishness when they went ahead and worked harder than we did, giving more and living more in every way. Perhaps the best thing to say of them was that they never let down themselves nor encouraged us to let down.

Now Will Some One Tell Us How to Fill Them

Dr. Ames, a psychiatrist who has been lecturing in Union Seminary, New York, told his classes that the preaching of sin causes nervous diseases and drives people away from church. On the other hand we have the militant fundamentalists telling us that people are staying away from church because ministers are no longer preaching sin. It seems to be easy to empty the pews. But where is the man who will tell us how to fill them?

Each in His Own Tongue

"A fire-mist and a planet,
A crystal and a cell,
A jellyfish and a saurian,
And caves where the cavemen dwell;
Then a sense of law and beauty,
And a face turned from the clod—
Some call it Evolution,
And others call it God.

A haze on the far horizon,
The infinite, tender sky;
The ripe, rich tint of the cornfields,
And the wild geese sailing high—
And all over upland and lowland,
The charm of the golden rod—
Some of us call it Autumn,
And others call it God.

Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in—
Come from the mystic ocean,
Whose rim no foot has trod,
Some of us call it Longing,
And others call it God.

A picket frozen on duty—
A mother starved for her brood—
Socrates drinking the hemlock,
And Jesus on the road;
And millions who, humble and nameless,
The straight, hard pathway trod—
Some call it Consecration,
And others call it God."

—Prof. Wm. Herbert Carruth.



No. 935



No. 938



No. 939



No. 982



No. 934



No. 936



No. 937

Rally Day Supplies

Rally Day Invitation Cards

A delightful series of cards for Rally Day in the Sunday School or Church. May be delivered by mail or individually. Beautifully lithographed in colors and designed especially for the department in which they are to be used.

No. 934—For Cradle Roll. Mother with praying child. Message on post-card side.

No. 935—For Beginners. Children playing with blocks. Message on post-card side.

No. 936—For Primary Boys and Girls. Boy and Girl at window—waiting for the hour of Rally Day service.

No. 937—For Junior Boys and Girls. Boy and Girl singing a Rally Day hymn.

No. 938—For Young People and Seniors. Delicate landscape scene with Church and Fall foliage. An appropriate message.

No. 939—For Adults. A pretty scene with church entrance with an appropriate message.

No. 982—Re-opening Card. For boys and girls. Contains Scripture verse and suitable message.

\$1.25 a hundred

Assorted as desired

SEND for a copy of our illustrated Rally Day Circular listing services, invitation cards, collection envelopes, and other supplies for RALLY DAY.

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THERE is no time in the Christian's life when he comes into closer and more intimate relationship with the Divine than when he sits at the Lord's table. Why not approach its celebration with unalloyed joy; discarding all fears; thinking only of the wonderful privilege?

"The Sanitary" INDIVIDUAL COMMUNION Cups

It is now generally recognized that the Sanitary individual cup increases the attendance because it removes all fear of uncleanness, and promotes a deeper reverence in the communicant. The Sanitary Communion Outfit Company offers an improved and satisfactory outfit throughout, including the highly polished beautiful mahogany tray here shown, which eliminates all noise, is lighter and more easily handled than others and is more in keeping with the furniture of the church than a tray of any other material.

Make your communion service all that it should be; send for free booklet and catalogue (with quotations).

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BALOPTICONS



are used in thousands of schools churches and hospitals. This line of lanterns, for slides and opaque objects—for projection in daylight as well as in the dark—is the most complete in the world.

Write for Catalog
Bausch & Lomb Optical Co., 689 St. Paul St., Rochester, N. Y.

A Religious Best Seller

The average mind does not always credit a religious book as being a "best seller." Yet the strange story of a distinctly religious volume furnishes one of the most amazing chapters in the romance of books. The book is *In His Steps* and was written by Rev. Charles M. Sheldon, D. D., in 1896. A conservative estimate sets the number of sales at twenty-two millions, which is rather some sale.

The story was originally written as instruction and entertainment for the Sunday evening congregation of his church at Topeka, Kansas. Then it was published in serial form in *The Advance*, a small religious weekly of Chicago which has since been discontinued. Friends urged its publication in book form but no publisher could be found who was willing to make the adventure. So *The Advance* agreed to issue it in a paper covered edition to sell for ten cents, on which the author would be paid a royalty of ten per cent.

That was the beginning. One hundred thousand of that edition were sold. But long before they were disposed of other publishers were issuing their own editions to meet the popular demand. It seems that the book had not been properly copyrighted and it was anybody's property. As a result, dozens of publishers were putting it out in all kinds of editions. Thirty different publishers in England issued the book. The author purchased a penny copy from a seller on the Strand which had this line printed on the front, "This is the nine hundred and seventy-first thousandth copy."

In *In His Steps* has appeared in the following foreign languages: French, German, Spanish, Dutch, Norwegian, Swedish, Danish, Russian, Turkish, Greek, Welsh, Gaelic, Bulgarian, Hungarian, Japanese, Persian, a dialect of Hindu, Esperanto and Armenian. A Japanese translator wrote this to the author: "I am looking out of my window and see two carpenters sawing on a timber. Each one of them is holding a copy of your book in one hand and reading while he saws."

In Charles M. Sheldon, *His Life Story*, soon to be published from Murray Hill, is told this strange story. Because of the defective copyright the author received very, very little for his work. But he furnished one of the best sellers, the story of which will be remembered for many years. Indeed the book is still selling. One hundred and fifty thousand have been sold in America in the last two years.—*The Bookman*.

A Thought For Mortals

"The Clock of life is wound but once
And no man has the power
To tell just when the hands will stop—
At late or early hour.
Now is the only time you own;
Live, Love, Toil with a will;
Place no faith in 'Tomorrow,' for
The Clock may then be still."

The American Bible Society last year issued 6,652,299 volumes of Scripture. These were in 172 languages and dialects and in reading systems for the blind.

SIGNS, BANNERS, CARDS



Easily Painted with the aid of Letter Patterns. Simply trace around a letter pattern and fill in. Made in a large variety of styles and sizes at surprisingly reasonable prices. Send stamp for free samples. John F. Rahn, 22433 Green View Av., Chicago

Vital News Notes

Progress

The first Sunday school in Kwangju, Korea, was started in 1918 with less than a dozen baptized Christians in the city and only a few children gathered together. From this small beginning have grown thirty-one Sunday schools, with a total enrollment of 2,991 pupils. From five of these Sunday schools organized churches have developed, and more will be organized later. Cooks and servants are actively interested in the promotion of the organization, supplementing the leadership of the missionaries, teachers, and the hospital staff.

Bible Teaching in the Schools

Courses in Bible are being given in the high school of Converse, Indiana, by the pastors of the local Church of Christ and the Methodist Episcopal Church. Each pastor has two recitation periods each week, making the course available for pupils of the seventh and eighth grades and the high school. Half of the pupils have elected the courses, which are granted regular high school credit. The course of study is the one outlined by a committee appointed by the State Board of Education.

Stidger Leaves Detroit for Kansas City

Dr. William L. Stidger is to leave St. Mark's Methodist Church, Detroit, to become pastor of the Grand Avenue Church, Kansas City, Mo., on September 1. The Kansas City church was one of the first to be built in a business section.

Rockefeller Endows Seminary With a Million

John D. Rockefeller, Jr., has given \$1,000,000 for the endowment of the divinity school of the University of Chicago. The gift has no connection with the \$17,500,000 fund which the university is seeking to raise this year, but is an entirely separate fund which is expected to do much for the development of the divinity school.

The S. S. in the Philippines

The Philippine Islands Sunday School Union was organized in 1911, federating the work of religious education conducted by the Methodists, Presbyterians, Baptists, United Brethren, Disciples, and Congregationalists. Protestant denominations are now conducting 1,015 schools in the islands, with 4,814 officers and teachers, and an enrollment of 65,590. Nearly five hundred Filipinos are enrolled in teacher-training courses.

Church Finishes Bible Reading

The Baptist Church of Wilmette, Ill., has finished the New Testament reading campaign recently undertaken. Fifty-seven members of the church have read the New Testament through within the 20-week time limit. The pastor, Rev. Francis C. Stifter, reports that the effort has proved a spiritual stimulus to the whole congregation.

Phenomenal Sunday School Class Growth

The First Baptist Church of Youngstown, O., claims the largest men's Bible class in the state. A year ago its enrollment numbered only thirty. Now it has an attendance of 1285! The rest of the Sunday school contains about 500 members.

Kansas Physician Leaves \$100,000 Estate to Foreign Missions

By the will of the late Dr. Lawrence Reynolds, of Horton, Kansas, the board of foreign missions of the Methodist Episcopal Church, named as residuary beneficiary, will receive \$100,000.

Dixie's Largest Convention Held in Pensacola, Fla.

Pensacola, Fla.—"Dixie's Largest Christian Endeavor Convention" was held by the Florida Christian Endeavor Union in Pensacola, June 19-22, 1925, with 1,602 registered delegates representing each of Florida's twelve splendid, well-organized district unions.

Pastors and Income Tax

Of the 170,000 active clergymen in the United States only 1,671 paid an income tax last year on incomes of more than \$3,000.

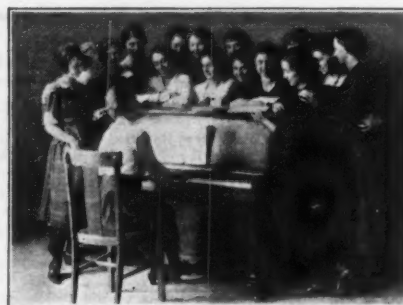
A Pure Food Argument

Bishop William F. McDowell, Washington, D. C., when asked to give his opinion concerning the importance of the religious press, said:

"I suppose there would be no question at all about the value of pure household food in an American family. The singular thing is that many families are very careful about the food they eat and utterly reckless about the literature they read; careful about the food they supply their children and utterly reckless about the magazines, books and papers which get into their children's hands. The current revelations as to the literature on sale in the newsstands all over the country are appalling. If these revelations mean anything, they ought to mean a new appreciation of the importance of Christian literature, especially periodical literature. I do not see how our churches and families can possibly be at their best without it."—Christian Advocate.

Warn Against Religious Grafters

Dean Thomas F. Holgate, president of the Chicago Church Federation, and Judge Charles M. Thomson, chairman of the committee on endorsements of that body, have warned the Church public of that city against fake solicitors for alleged social and religious enterprises. They say that there are numerous crooks and grafters now working the public under the guise of religion and social welfare. Organizations worthy of support can obtain credentials, either from authorized Church bodies, or from the Chicago Association of Commerce.—Christian Century.



Greater Church Activity—

The little Miessner Piano is a real aid in increasing interest in church activities. This small piano is easily moved from room to room for various meetings—Sunday school, choir practice, Ladies' Aid, entertainments, children's gatherings, etc. It provides music for every occasion. Increases interest and attendance. Thus, helps spread the influence of the church to greater numbers.

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Favorite Solos, 15th Edition.....	\$1.50	Cash
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Hackleman's "Sacred," "Concert," "Clover Leaf" and "Good Luck"—35c each; "Brotherhood Hymns," "Rode-haver's Male Quartets"—each 50c. Send cash with order.

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Announcement from Central Lutheran Church, Minneapolis

REMEMBER THAT—

- No one is a stranger in Central.
- It is everybody's church.
- YOU are welcome to all its services.
- Central is a modern American church.
- Its music and preaching is inspiring.
- In Central you are as big as the next fellow.
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- Its members will be glad to know you.
- Central is always open.
- All seats are free.
- You ought to come and get acquainted.
- Central is to build a beautiful church.
- It is a distinction to belong to Central.
- It exists for YOUR benefit.
- Fellowship is the spirit of Central.

TEN POINT EFFICIENCY TEST

By A. H. Whitford, General Secretary, Y. M. C. A., Buffalo, N. Y.

WHAT IS YOUR APPROACH TO THE IDEAL? A 100% CHURCH MEMBER

Ephesians 4:13 Describes the 100% Christian

"Examine Yourselves"—2 Cor. 13:5—"Prove your own selves" (Determine your percentage by a prayerful application of this test).

1. Belief in the Bible as the only infallible rule and guide and in the essential doctrines that maintain the integrity of the Scriptures and account for the deity of Jesus. Psa. 19:7-11; 2 Tim. 3:15-17; John 1:1, 14.%
2. To what extent do you "Walk worthy of the vocation," are you "Careful to maintain good works," do you "Adorn the doctrine and demonstrate in daily life the Jesus way of living." Eph. 4:1; Titus 3:8; Jas. 2:17.%
3. Regular attendance at a Sunday church service for worship and a consistent observance of the Lord's Day. Acts 2:42; John 4:23; Ex. 20:8.%
4. Regular attendance at and participation in a communion service in obedience to the command of Christ. Luke 22:19; Acts 2:42; 1 Cor. 11:27, 28.%
5. Regular attendance at the church midweek service or the equivalent gathering for prayer, testimony, and fellowship. Heb. 10:25; Col. 3:16; Matt. 18:20.%
6. Systematic and proportionate giving according to one's ability toward support of church, denomination and charitable and philanthropic work. 1 Cor. 16:2; 2 Cor. 9:6, 7; Mal. 3:10.%
7. Loyalty to pastor and lay leaders; not necessarily approving all said and done but endorsing and co-operating to the extent that one is more of a help than a hindrance in relation to the policy and work of the church. 1 Cor. 1:10; 3 John 9; 2 Cor. 13:11.%
8. Engaged in definite service in the work of the church in connection with a specific task assigned and in an effort to enlist others to become followers of Jesus. Eccl. 11:6; 2 Thess. 3:11, 12; John 1:41.%
9. Responsive to the claims of citizenship. Prov. 14:34; Matt. 22:31; Titus 3:1.%
10. Daily reading of the Bible and daily prayer in the home that spiritual communion may enable one to observe the teaching of the Word. Phil. 4:6; Eph. 6:17, 18; Josh. 1-8.%

WHAT IS YOUR PERCENTAGE?

Total,%

From the Evangelist.

Jazz Hymns

Among the things that did not come up to the standard of former conventions were the hymns used at Seattle. It may have been the fault of the hymn book, or the leader may have failed to sense the situation, or the audience, made up largely of western Baptists accustomed to syncopated evangelistic music, may not have been acquainted with the great hymns of the church, or the convention itself, having turned for a time to jazz discussion, may have created an atmosphere in which only the jazz hymn was possible; or it may have been all these things combined. Whatever the cause, the singing was a disappointment.—The Baptist.

They Will Test the Advertisements

Did you ever see one of those advertisements put out by a bank showing what the widow's mite would have amounted to by now if it had been deposited in a savings bank? The Westminster Presbyterian Church, of Dayton, O., seems ready to test such tales. At least, when it laid the cornerstone of its new edifice last month it placed in the stone a note for \$200, which is to gather interest as long as the building stands. This may prove a hint to other churches about to build.

Walking On the Wall

My wee one walked the narrow wall—
What child but hungers thus to go?—
Her eyes alert lest she might fall
On that rough-bouldered pave below.
At length she stopped, and thus her plea
As though o'erfull of care her cup:
"Please, Daddy, hold my hand for me
So when I walk I can look up."

All-Father, when we walk the ways
That teem with pitfalls for our feet,
That baby plea of bygone days
Might in our sorest need be meet.
Tired out with watchfulness and care,
With strife for paltry bite and sup,
"Thou hold our hands," we make our prayer,
"That while we walk we may look up."

—Stricklan Gillilan.

Many in our day are so blind and deaf they do not know what Christ means when he says, "I will give you rest. Take it and wrap my rest about you, feel its warmth of love, its peace and pleasure; take it as a gift from me, the great Giver."—Edwin W. Caswell, in The Bible Champion.

Make Money Selling

CHRISTMAS Greeting Cards

Sample box of 15 assorted Cards for 60c. Retail Value \$1.00. 25 box lots 40c each. **Nets you \$15.00 profit.** Order now. Address Dept. A

KING CARD COMPANY
PHILADELPHIA, PA.

Why Church Attendance Has Declined

"Church attendance has not declined because men want 'the social gospel.' They can hear social questions discussed elsewhere and more effectively. I do not take very seriously the criticisms of the intelligence and sincerity of the pulpit. Looking at what the public wants and gets as judged by literature and the picture theatre, one is not much impressed by its power of judging sermons and preachers. The fact is that there is an actual dying down of the desire for communion with the unseen, which is the only lasting motive for church going. For several generations men have focused attention on the outside of life, estimating what is good and desirable in terms of purely temporal and secular values. Hence the modern man and the industrial civilization he has created. This cannot go on; it is outraging human nature. I venture to prophesy that our industrial civilization will not last; it is a burden, not a blessing, and when human society at large finds this out, it will turn to a simpler, quieter, saner mode of living. . . . When that day comes, as come it will, men will not need to be urged to go to church, whether churches as we know them continue to exist or not; some kind of facility for the expression of our common spiritual instincts will always be found. In public and in private we shall always be listening to the 'Voice Eternal'."—R. J. Campbell.

One Five-Dollar Bill

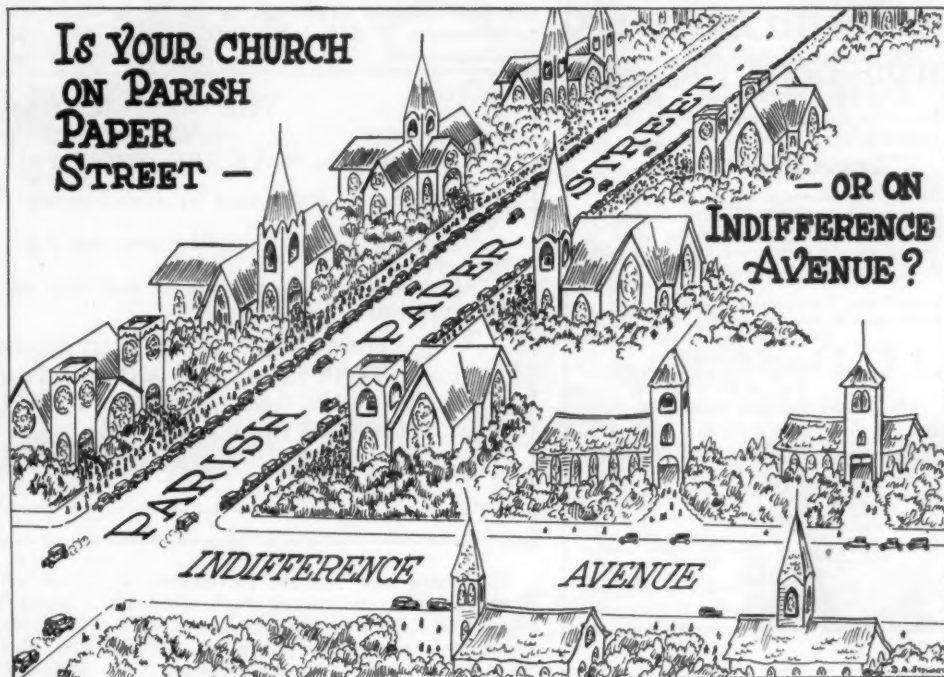
A physician in a Presbyterian church in the east desired to do something to extend the influence of his father, a long-time elder in the church. He established as a memorial a fund of one hundred dollars, the income of which was to be used annually as a prize to the pupil who passed the best examination in memory work and knowledge of the Bible. That simple prize has started dozens of young people memorizing the required portions, and each year it will continue to stimulate more Bible knowledge. Similar opportunities to invest five dollars or five hundred dollars can be found in every church and through every ben-

evolence board of the denomination.—
Western Christian Advocate.

Try to cultivate the consciousness of the presence of God everywhere, but especially in His House of Prayer. Then quiet reverence in God's House will become instinctive; then the very fact of our being in God's house will become an inspiration and a joy—God near to us and we near to Him! Reverently quiet in God's House let us all be.—The Virginia Churchman.

Life

Forenoon, and afternoon, and night!
Forenoon,
And afternoon, and night! Forenoon,
and—what!
The empty song repeats itself. No more,
Yea, that is Life; make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And Time is conquered, and thy crown is won. —Edward Rowland Sill.



"A Parish Paper You Can Afford to Use"

Will Help to Make Your Church What You Wish It
Might Be—What You Know It Should Be

Year after year ministers plan and preach and work in an effort to render a greater service in their community. Many are successful; their congregations grow; there is enthusiasm on every hand. There are others who seemingly work equally as hard yet their efforts are met with indifference.

In most cases it will be found that these

ministers who are forging ahead have adopted some form of sane, dignified publicity to assist them in their work. They keep their entire congregation informed and interested in the work they have planned for their Church. There are several different forms of Church Publicity now in use but the one plan that has proven itself of the most value to all classes of churches is

The Parish Paper Plan

It costs the church nothing to start or maintain; it reaches the active members; it reaches those who cannot attend church; it reaches those who should attend church; it displaces indifference with enthusiasm. Just what a Parish Paper may do for your church rests entirely with you.

There are ministers who hesitate about

starting a Parish Paper because they feel they lack business training. To those the Parish Paper offers an opportunity to broaden themselves and place them in closer touch with their business associates. The Parish Paper Plan is not difficult, especially with our service which brings to you "A Parish Paper You Can Afford to Use."

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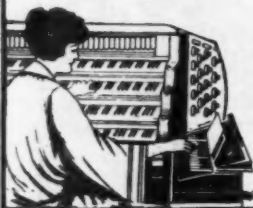
Sweet and precious are the memories evoked by the rich mellow tones of

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Stirring the innermost depths of human emotions these Golden Voiced Chimes exert a powerful influence for good throughout the community, thus making them, indeed, the *memorial* *sublime*.

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WRITE FOR SPECIAL EASY TERMS

An Aggressive Program

Dr. Walter H. Smith, pastor of the great Trinity Church, Portsmouth, Ohio (1,865 members), has introduced three absolutely new features in the church work of that growing city within the last year. He has organized an Interchurch Luncheon Club with a membership of about one hundred at the present time. This club has adopted a constitution based upon the constitutions of other luncheon clubs, such as the Rotary Club and the Kiwanis Club. It is confidently expected that the Interchurch Club will grow to a membership of 150 immediately upon

the beginning of the second season next fall. The club has brought to Portsmouth such speakers as Dr. Shannon of Chicago, Dr. Lichliter of Columbus, Dr. S. K. Ratcliffe of Manchester, England, and Count Ilya Tolstoy of Russia, eldest son of the former Count Leo Tolstoy.

The second new feature is the organization of a Conscience Club through which pledge cards are circulated throughout the community securing signatures to the pledge to abstain from buying oil or gasoline on Sunday. The slogan of the club is as follows, "Give the Other Fellow a Sabbath." The pledge is given below.

THE CONSCIENCE CLUB

SLOGAN—"GIVE THE OTHER FELLOW A SABBATH"

Desiring to honor God by remembering His Sabbath Day to keep it holy; and,

Desiring to give my fellow men one day in seven free from toil; and, further,

Believing that I can just as well buy oil and gas on Saturdays as I do groceries;

I, THEREFORE, DO HEREBY PROMISE TO PUT GOD BEFORE GASOLINE AND ABSTAIN FROM BUYING OIL AND GAS ON SUNDAY EXCEPT IN CASE OF NECESSITY.

Signed _____

Date _____

Portsmouth, Ohio.

The third new feature introduced in Portsmouth is a prayer card used in the Trinity Sunday school classes. This great Sabbath school with an enrollment of 1,300 has introduced the prayer card in practically all of the classes of the school. The class sessions are opened with the prayer provided on the prayer card. It will be noted from the form below that the class makes prayer every Sunday for the pastor, the Sunday school superintendent, the Church, the parents of the children in the class (where the class is composed of children), for the Presi-

dent of the United States, for the Church and Sunday school missionary in India, and for the sick members of the class, as well as for each individual in the class, remembering them each one by name. It is thought by Dr. Smith and his co-laborers that the practice of prayer thus personally introduced will revolutionize the Church life in the space of ten or fifteen years. The prayer card is used in a modified form even in the beginners' department. The form used in the intermediate department of the school is as follows.

SUNDAY SCHOOL PRAYER CARD CLASS

Our Heavenly Father at the beginning of our Sunday school lesson we pray that Thou wilt help us in the study of Thy Word today. May we be able to find in this lesson Thy message for us. God bless our Sunday school class!

BLESS

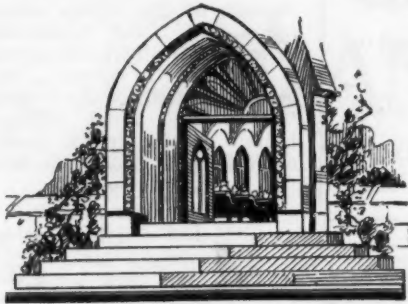
BLESS

God bless every member of our class and hear us now as we pray together:

IN UNISON—

GOD BLESS OUR TEACHER, (Name written in here). GOD BLESS OUR MISSIONARY IN INDIA, GUAHAR MASIH. BLESS OUR SUPERINTENDENT, MR. BREECE, AND DR. SMITH, OUR MINISTER. GOD BLESS TRINITY CHURCH, AND BLESS THE PRESIDENT OF THE UNITED STATES. AMEN.

CUTS FOR YOUR PRINTING



No. 75—75c

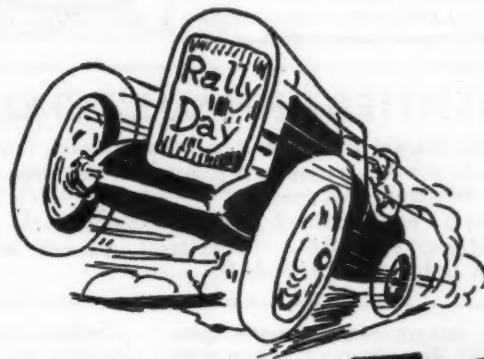


Let's Get Together

No. 66—75c



No. 31—75c



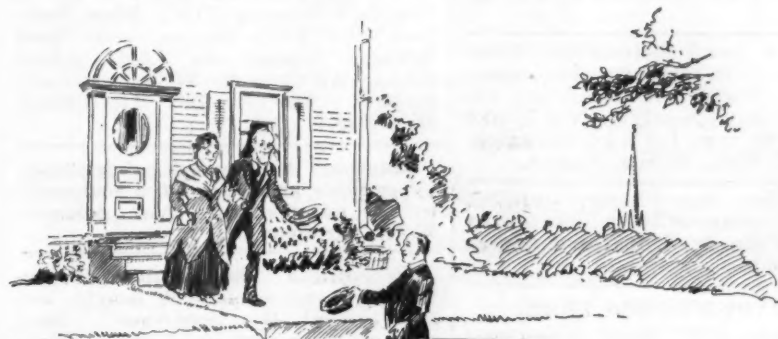
OVER THE TOP!

No. 70—90c

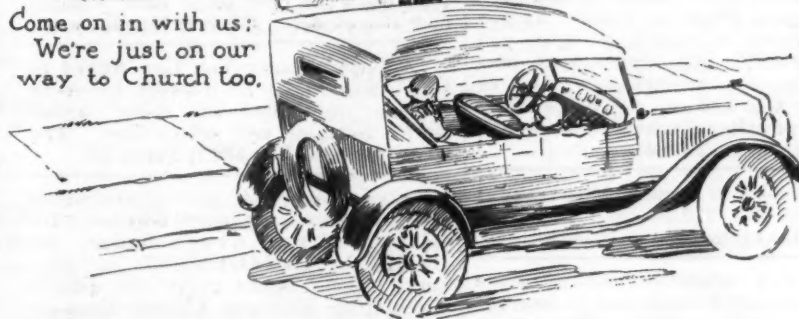


No. 32—50c

IS YOUR CAR CONSECRATED TO GOD?



Come on in with us:
We're just on our
way to Church too.



Ask for Cartoon Cut No. 1—Price \$1.00, Mounted

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ine. B. C. Wolf, Wilson, Kansas.

Banjo For Sale—Tenor; excellent
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\$10.50. Write V. S. B., care Church
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pay its value in rental, we give you
machine FREE. All other makes, por-
table, office typewriters, new, used or
rebuilt on sale \$20 and up. Write Pitts-
burgh Typewriter Exchange, Suite 921,
339 Fifth Ave., Pittsburgh, Pa.

For Sale—Two Prince Albert suits;
black; size 40; \$10.00 each. Box 15,
Church Management.

Show this advertisement to some
member of your Church that is desirous
of earning extra money selling greet-
ing cards for a reliable firm. Write to-
day.

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Relaxation

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There to Encourage Chuckles

The Star Witness

"Look here, chief," demanded the
captain of the tramp steamer, "what
became of that missionary I put
ashore here about six months ago?"

"I refuse to answer, by advice of
counsel," replied the cannibal chief,
"but I don't mind telling you that
there's nothing in the theory that you
can't keep a good man down."

'Tis sweet to love,
But oh; how bitter

To love a girl,
And then not gitter.

—Georgia Yellow Jacket.

Informal Introduction

In a Wexford church, the minister
announced his text, "Paul we know and
Apollus we know, but who are these?"

Just then the verger was showing
two strangers into a pew, so in an
audible whisper he said, "Two commer-
cial travelers from White's Hotel, your
reverence."—The Western Christian
Advocate.

A little Southern boy, "bawn and
bred in the brier patch" of Presbyter-
ian orthodoxy, returned from Sunday
school one day and began, in turn, to
catechise his mother.

"Mamma," he solemnly inquired,
"was Jesus a Jew?"

"Yes, certainly," in mild surprise.

"Are you sure?" he persisted, wrin-
kling his brow.

"Of course," emphatically.

The child was unconvinced, and ready
for an argument.

"But, mamma," he reminded her,
"God is a Presbyterian. How could his
son be a Jew?"—The North Dakota
Churchman.

First Lady—"We got a \$100 radio
set, and had the electrician come and
attach it."

Second Lady—"That's nothing. We
had a \$500 set, and the sheriff came
and attached it."—Tennessee Tar.

A visitor to New York—"I beg par-
don, but could you direct me to a
church not involved in any squabble?"
—New York Sun.

At the Penitentiary

"It is our custom to let a prisoner
work at the same trade in here as he
did outside. Now, what is your trade?
Shoemaker, blacksmith, or—"

"Please, sir, I was a traveling sales-
man."

Professor—"Why do editors call
themselves 'we'?"

Student—"So the man who doesn't
like the article will think there are
too many for him to lick."—Mount
Union Dynamo.

Hey, Central

"Get me a doctor, quick! my wife
has appendicitis."

"Just a moment; I'll connect you
with the chief operator."—Kentucky
Cardinal.

It would pay YOU to distribute a half dozen copies of

PUTTING IT ACROSS

By WILLIAM H. LEACH, Editor of Church Management
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The purpose of the organization—Charting a committee—Visualize the plans—Getting officers together—The little things—The agenda—Appointments and committees.

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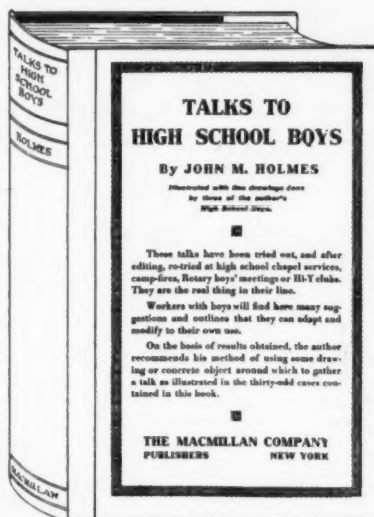
Creating the right consciousness—Budget making—Open diplomacy—Payment of dues—Payments—Special Funds—Reports—Auditing accounts—Bonding the treasurer.

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TALKS TO HIGH SCHOOL BOYS—

From Review in October Issue Church Management

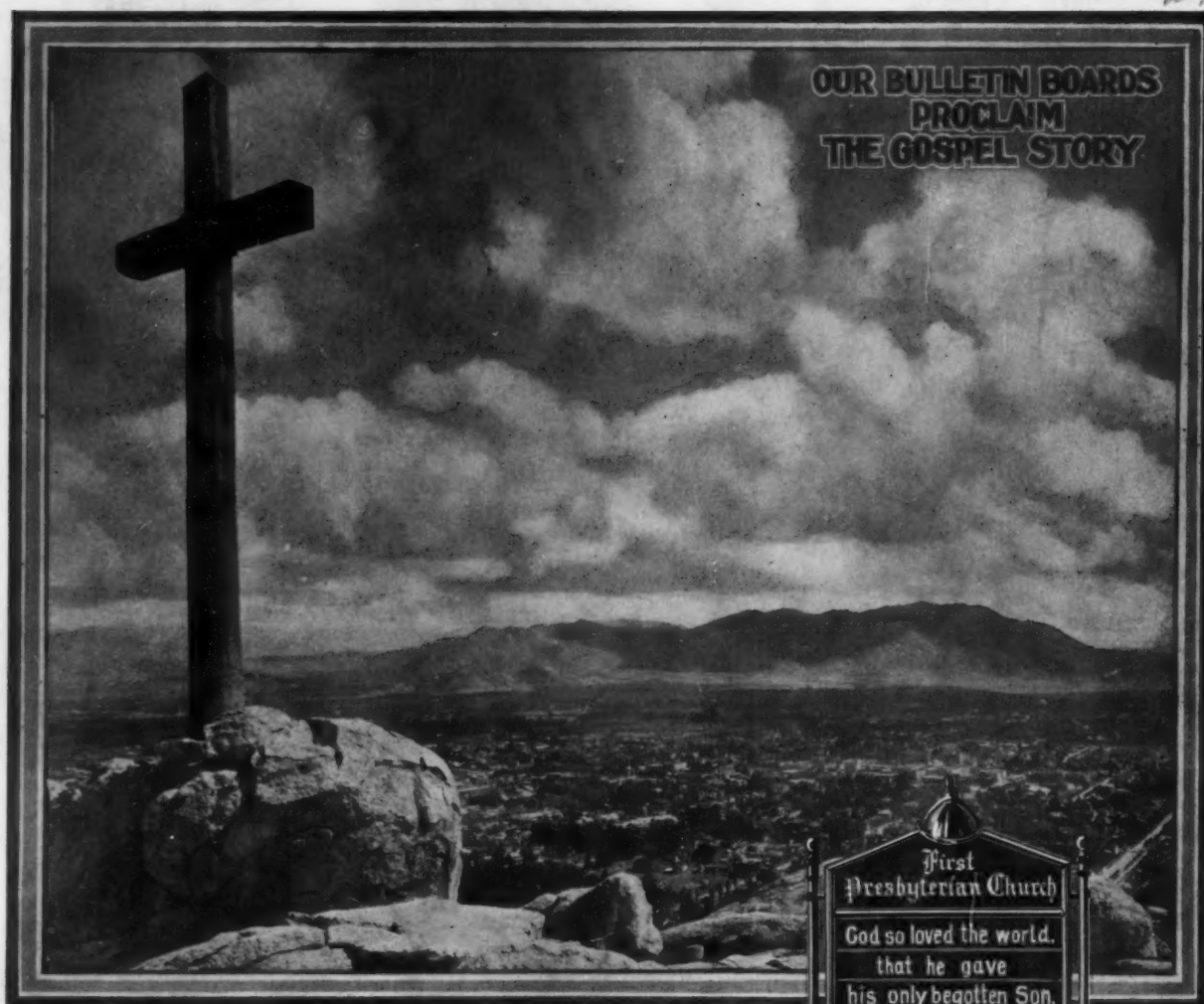


TALKS to High School Boys, by John M. Holmes, 162 pages, \$1.50.) This is one of the best books of talks to young people that I have ever seen. There are thirty-three talks in all, each from two to six pages in length. A cross section of the table of contents reveals such topics as "An Unbalanced Line," "The Bent Twig," "Courage," "The Manliness of the Christian Life," "Wireless," "Girls," "Amusements," "Men Wanted." Anyone who has to make speeches to groups of young people will appreciate the suggestiveness of this book. The illustrations are varied, virile, and valuable. Every talk is inspirational and challenging. The illustrations heading the chapters suggest objects that might be used in giving similar talks. The book is sane, wholesome, and constructive.—P. H. Y.

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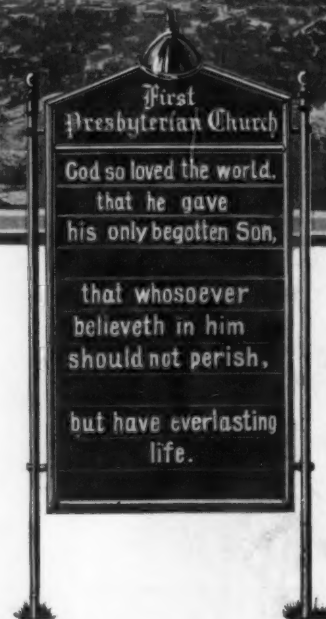
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